The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Editor: Dr. Paul Carus. *Associates:* E. C. Hegeler. Mary Carus.

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In the Church of San Pietro in Vincoli, Rome.

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TOLSTOY'S "FIVE DOCTRINES OF JESUS."

BY DAVID CLARALLAN.

IN one of the Jungle Books, we read of an Oriental whose political knowledge of his own India was matched by his knowledge of European statecraft, whose influence was paramount at home and weighty abroad; a man of vast wealth, culture and learning, honored, rich in friends, yet who, at the height of power and mental vigor, forsook all that which the world holds dear to become a mendicant hermit on an isolated mountain top. A kindred spirit is Tolstoy. He has tasted life's pleasures and honors to the full; he possesses wealth and genius; world-wide fame is his portion. After weighing them all he has found them wanting. In a life of absolute contrast to what it once was, in a life simple and pious he has found content.

Would Kipling's Eastern potentate have sought isolation and obscurity and poverty had they been his daily portion in youth and early manhood? Would Tolstoy have found solace and content in a peasant life had that life been his from infancy? We may well doubt it. We ought no more to let his teachings form our entire life's guidance than we ought to isolate ourselves on a mountain top. Only such truths as are mixed with his errors, only such help as he holds out to us in our own misguided efforts to find peace, should we cherish reverently, after reverently disentangling them from bias and exaggeration.

In "My Religion" as in every one of Tolstoy's subjective works, these errors and truths are blended. But the blacker the shadow, the more radiant the sun light which it seeks to obscure. The fallacies in the great book are so palpably fallacies, the truths are so unmistakably truths, that while the reader mentally rejects the former with a smile, he is forced to examine the value of the latter. Like the prophets of old—notably like the first Isaiah and like Jeremiah—

Tolstoy is impracticable, one-sided, intolerant of the good of civilization because of its concomitant evil. The sins of the powerful and rich, the sufferings of the weak and poor—these constitute for him as they did for those older reformers, all life's problems. Glory, wealth, ambition are confounded with the evils that all too often accompany them;—poverty, toil, ignorance are confounded with the virtues to which they are often linked. Tolstoy sees social disease in its ugliness as few have seen it. With his whole heart and soul, with every faculty strained, he seeks to convince suffering humanity of the remedy that lies in the grasp of all as it lay long unheeded in his own. Is his remedy indeed potent? Has he indeed found the panacea universal in those five doctrines of Jesus whose fulfilment, as he reiterates, will establish God's Kingdom upon earth?

The world at large, even that sympathetic world which hails in the Russian Teacher, the greatest ethical force of our day, believes not. Like his exaggeration in "What is Art?", like his absurd condemnation of all method and discipline in the "Yasnaya Polyana School," so Tolstoy's strong, earnest almost prayerful precepts in "My Religion" are at best one-sided, are often untenable, at times not only illogical but even childish. And yet it is in this very one-sidedness that the great force of the man lies. He perceives the swing of truth's pendulum only in one direction toward *Ethics;* but perceives it in that direction so clearly, seeks so earnestly and devotedly to make others see it also, that he forces those who in their turn see but the other half of truth,—the intellectual and the materialistic,—to rouse themselves to full and complete being; he makes them see the value of doing and loving no less than of knowing and enjoying. Perhaps more than any other living man, Tolstoy is helping to shatter the shams of civilization. He may seek to shatter civilization itself as a thing of evil and valueless; but civilization is made up of more than shams. It is made up of some living forces which Tolstoy in his onesideness cannot see. These forces (science, art, education) his battering rams have no power to graze, let alone to demolish. Truth's pendulum has swung from right to left, from love to knowledge, from spirit to matter, in spite of the greatest of the prophets of old—it will so swing in spite of the greatest of the prophets of to-day.

An examination of Tolstoy's own doctrines in "My Religion" should precede an examination of what he considers the salient teachings of Jesus. The first of these purely Tolstoyan doctrines may be condensed into the words: "Thou shalt not be a member of polite society." Instead of laying stress on a child's use of knife and fork,

on cleanliness, good manners, on the dozens of little niceties that accompany a so-called proper bringing-up, stress should be laid on the child's neglected spiritual training, on its insight into the rights of others, its insight into its own insignificance. Tolstoy would have inculcated in the child a sense of kinship with its fellows. He would have the hours which are now spent in giving children a respect and craving for social superiority, devoted to that genuine Christian teaching which bids us see in the meanest a brother. "Serve thy God with half the zeal thou servest thy king" might well express the plea Tolstoy justly makes. Another strikingly true statement is the urging upon us to live not for the present for ourselves, but for posterity. As we owe all we have of accumulated knowledge, beauty, of personal vigor and ability to the ancestors passed away, so we, in turn, should struggle to set aside present desires and benefits, should strive to contribute something to the well-being of generations to come.

Tolstoy's attitude toward the Church—toward dogmatic religion—though just in the main, is in one respect too harsh. He is right when he concedes to it no present influence upon science, which it once nurtured; upon art, which it once exclusively fostered; upon statecraft, which it once directed as it willed; upon social reforms, which in its noblest days it engendered. He is right when he sees it divested of its pristine glory. But when he asserts that it "has nothing left but temples and shrines and canonicals and vestments and words," he is indeed too sweeping. The Church, weak as it is, is not lifeless: More even than settlement workers, as much surely as secular charitable organizations, do churches of every creed further the work of hospitals, orphan homes, and other institutions which bring relief to the old, the infirm, the sick and the destitute. The Church does not alleviate mankind's intellectual ills, it does not battle with ignorance and vice as perhaps it should; but it does mitigate ills as great, the physical ills which still are more pressingly urgent than the intellectual. And furthermore to many a weary soul, those very dogmas which Tolstoy despises, the sacraments, the superstitions even, constitute life's only blessings. That the Church has exalted dogma above deed has diminished but has not annihilated its activity. It is still the "believer," not the "enlightened," of to-day who is the chief alleviator of human misery.

One of Tolstoy's extremely rare forceful utterances is his denial of atheism—his definition of religion: "*The principles by which men live is their religion.*" Another brief and compelling utterance is his denunciation of spiritual authority—the sanctioning as *divine*

our merely *human* teachings. Once it was, he scathingly observes, the Hebraic Code which regulated man's every petty act by a decree introduced with the binding words: "And the Lord said unto Moses." Jesus, seeing the abuse of such precepts, noting the petrification of even the spiritual teachings of the Old Testament by these ordinances, denied the validity of all forms and ceremonies and sacrifices. And now, says Tolstoy, Christ's own followers, in the spirit of the Pharisees of old, have set up a new set of so-called divine ordinances, have replaced the Pentateuch's: "And the Lord said unto Moses" by the Gospel's: "Thus saith the Holy Spirit"; and that with as little of divine sanction. The prophetic denunciations of Isaiah against the priests of Jerusalem more than 2500 years ago, are being reiterated to-day by Tolstoy. Away with forms and ceremonies; away with the letter of the law; obey its spirit.

This law whose spirit we should follow, this guide of his own later life's actions, Tolstoy finds in five commandments culled from the Sermon on the Mount. He would make these five doctrines the guides of the lives of others. He would, to apply his own definition of religion, make them the principles by which men live.

The first of these doctrines he condenses into the simple statement: *Be not angry.* The words in the Sermon on the Mount supply all the commentary needful (Matthew v. 21-26): "It hath been said unto you, Thou shalt not kill; whoever shall kill shall be in danger of judgment. But I say unto you that whosoever is angry with his brother....whosoever says to his brother '*Raca*' [worthless fellow] shall be in danger of the Sanhedrin; whosoever says 'Fool' shall be in danger of 'Gehenna.'"

There is no doubt that anger and its allied vices—revenge, contempt—are at the root of much that prevents the coming of God's Kingdom, of Peace on Earth. The doctrine "Be not angry" is one which not only should but which could be, a daily impulse to individual betterment. Its practicability need not be questioned. We do not teach our children arithmetic that each one may become a Euclid; or music with the hope that each one be a Mozart. If from childhood up, as much attention were given this doctrine as is given to music or arithmetic, if we were to adhere with gentle insistence on our children's despising no one—their inferiors in either knowledge, ability, or position,—perfection of goodwill may not be attained (what perfection ever is?)—but an approximation to it might be. We seldom suffer our anger to rise against those whom we consider our superiors,—we would never suffer it to rise (no matter what the provocation) against a king, a genius, a master of men.

And just as we would quietly endure such a one's command, such a one's error even, so it is certain that the most abject among us would not arouse our anger or violence if we had no contempt for him, if we had instead only the pity and forbearance Tolstoy would have deeply inculcated into our natures. The fact that in the Gospels themselves, Jesus is often pictured as giving way to anger, is made to call his antagonists "hypocrites," "a generation of vipers," "deceivers,"—the fact that this gentlest of prophetic teachers is made to curse the unfruitful figtree, to drive the money changers from the temple—all this need not be adduced (as it sometimes is) as an argument against the practicability of the doctrine. The abuse put upon the lips of Jesus is probably an addition to his original words. But even were it not, it would not impair the validity of a command that all should at least *strive* to obey.

The second command is "Not to commit adultery." The main, irrefutable interpretation that a man guard the sanctity of the marriage relation even though that relation has not been sanctioned by law, is the essential point. The addition made by Jesus to the original seventh Mosaic command: "He that looks at a beautiful woman with evil desire has already committed adultery," is a statement that may well be questioned by even the severest moralist. Ethics can concern itself only with the result of evil thinking, not with the thought itself. Purity of deed despite temptation is the highest purity. Jesus himself said: "There is more rejoicing over one sinner who repenteth than over nine and ninety just men who need no repentance." Analogously, there is greater virtue in subduing an evil desire than in having none to subdue. Let a man but obey the spirit of this second doctrine of Jesus, to be faithful throughout to the woman who is his wife before God, and there will be no need to examine the moral struggles and conquests over temptation which made his faithfulness in deed possible.

The third command: Not to take an oath, is one that appeals not to great moral forces but merely to a sense of fitness, to wisdom and to prudence. "Let your yea be *yea*—your nay, be *nay*." "*Ein Mann, ein Wort*." If a man breaks his simple word he is as likely to break an oath. The precept is just and wise. But is it so important as to be placed with essential principles that should govern our lives? The question it would seem is not whether you swear upon Bible, upon sword, by a life you hold dear, or merely say yes or no. The question after all is: Do you *keep* your oath; do you *keep* your word. The old Mosaic precept "Thou shalt not lie" cov-

ers the point at issue, though surely greater beauty and strength are added by the words of Jesus "Let your yea be yea—your nay, nay."

The fourth of Tolstoy's five doctrines of Jesus is the famous: *Resist not evil.* "It hath been said unto you, an eye for an eye, a tooth for a tooth, but I say unto you; Resist not evil, but who shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whoever shall compel thee to go a mile, go with him twain. Give to him that asks thee and from him that would borrow of thee, turn not thou away." Tolstoy has replaced for the currently accepted meaning of this characteristic teaching of Jesus a very ingenious and to many an attractive and plausible interpretation. The Russian master's condemnation of our entire social system, his absolute conviction that law-courts, tribunals of justice, and police officials are incapable of checking or correcting crime—in a word, his intolerance of all authority, has made him discover in this beautifully clear command to bear and forbear and renounce, an ordinance against human justice. He allies "resist not evil" with the kindred precept "Judge not that ye be not judged—Condemn not that ye be not condemned." "Resist not evil" he would have us understand as "Do not arrest an evil-doer; be not a judge in a court of justice; do not condemn any one to punishment." And yet, after pages of argument and illustration to sustain his novel standpoint, Tolstoy invalidates it himself. In his own rendition of the Scriptures, after eliminating all he holds contrary to the original teachings of Jesus, Tolstoy retains the forceful words, addressed evidently to those in authority: "Do not judge *falsely*." Not the forbidding of human courts of justice, but the forbidding of injustice itself seems to be the point Jesus emphasized in this connection. We must accept, as Tolstoy does in his own life, the old, more ideal if more unpractical meaning of the command ordaining the non-resistence to personal animosity or greed. Obedience to this accepted version would of itself abolish judges and police-officials. True, we may not realize this ideal to the full either. Indeed it is very questionable whether we ought to try. The impossibility of doing more than merely approximating obedience to the command, Tolstoy himself inadvertantly demonstrates by adducing an exception to it. His law is "Resist not evil by violence." His exception is: "Resist evil even by violence if it is done to a child." This is the breach that allows of the enemy's entering the ideally guarded citadel. Why resist only evil done a child? Is there not other weakness than a child's which should be aided? Does not *all* weak-

ness, whether an aged man's, a woman's, an oppressed caste's, a wrongfully invaded nation's, cry out to the brave and strong for succor? Better the mandate of our aggressive President: "Resist evil. Resist it with all the force that is yours—intellectual, moral, material—Fight it, if need be, with sword and gun." It is not the non-resistence to *evil,* it is the resistence to *good,* it is the *indifference* to good, that prevents the Kingdom of God from being established on earth. "Resist not evil." It is a beautiful precept, true for the weak, the crushed by life's hardships, the hopeless of success, the conquered in life's battle. For them it is full of truth, peace-bestowing. But it is not a command for the active, for the soldiers of humanity, for those who strive for righteousness with might and main, with brain and brawn, with word and deed. Be sure you are right and then struggle to attain it. Abraham Lincoln was the soul of gentleness, but he was the soul, too, of justice. He would have borne, perhaps unresistingly, all evil done himself personally. Evil against truth and right as he saw them, he would never have failed to withstand. The fourth command of Jesus in the spirit he himself fulfilled it, is not, "Resist not evil *absolutely,*" but is "Resist not the evil done to thee *personally.*" So a brave but humane soldier would strike down the foe to his country's liberty, though he would bear manfully even the unjust degradation or punishment imposed upon him by his superior officer.

"It has been said unto you: Thou shalt love thy neighbor and hate thine enemy. But I say unto you: Love your enemies, bless them that curse you; do good to them that despitefully use you and persecute you; that ye may be the children of your father in Heaven; for he makes the sun to shine on the evil and on the good and sends rain on the just and the unjust. For if you love them that love you, what reward have you? Do not even the publicans the same? And if you salute your brethren only, what do you more than others? Do not even the heathen so? Be therefore perfect even as your Father in Heaven is perfect." To this fifth command Tolstoy also gives a very ingenious interpretation induced not by the words themselves, but by his own perpetual propaganda against warfare. The word "neighbor" in this passage Tolstoy would render "fellow-Jew"; the word "enemy" he would render "non-Jew," "enemy to one's country." "*Do not make war.* Look upon all men as your compatriots"; that is the great Peace-preacher's proclamation, his interesting if unwarranted exposition of words clear as crystal surely in their beautiful idealism if ever ideal has been clearly expressed. War *is* an evil; injustice to a nation *can* be righted by other means.

Jesus would have thundered or gently pronounced against it had not the very thought of so hideous a thing as slaughter been foreign to his mind. Do but read the words without bias, and you will find no hint at other than mere *personal* animosity. "Love your enemy. Bless them that curse you, do good to those who despitefully use you....For if you love [only] them that love you, what reward have you?"—The word "love." an exaggeration, an idealizing rather of the words "do good" is expounded by Jesus himself. Feeling is lifted into the realm of action. "Bless them, do good to them that hate you." You may not be able to love, but you can do good; you need not hate. "Love thy neighbor as thyself." Not the *emotion* in its surging motherhood, in its conjugal or filial self-surrender, is enjoined by this comand, but the *act* of love is uncompromisingly commanded. *Do for thy fellow man as for thyself;* that is the clear unmistakable meaning in Leviticus.—*"Do even for thine enemy as for a friend,"* that is the tender meaning as clear and as unmistakable in the Sermon on the Mount. It is therein that Jesus outstripped in human sympathy the noblest article in the Mosaic Code, it is therein that he definitely and absolutely rendered universal that epitome of the Law—the Golden Rule,—enunciated a generation before by the gentle Hillel: "Do unto others what you would have others do unto you."

Fellow-feeling for the sinner, compassion for the outcast. That one positive doctrine of Jesus which contains in essence all the rest is his glory: "Love thine enemy"—"I am come to save the lost sheep of the house of Israel"—"Forgive not seven times only but seventy times seven"—"Let him that is without sin cast the first stone."—Words such as these, so tender, so full of deepest human sympathy, are genuinely typical of what was better than all his doctrines, more inspiring than any of his words; typical of what was the *life* of Jesus: joyous in the simple joys of the people; commending labor; surely like Paul of Tarsus, an artisan himself; independent of creed or tradition; but above all imbued with regenerating love for the blackest of sinners; "I am come to seek the lost sheep of the house of Israel." In that one sentence, I find all the originality, all the love *made deed* which raises Jesus above even those glorious prophets of old whose spirit he kindled anew.

Hillel taught the doctrine of love as Jesus did. But it remained a doctrine—"Do unto others as thou wouldst have others do to thee," was an answer given in a school of learning. "Love thy neighbor as thyself" was proclaimed in scholarly discussion as the epitome of the Mosaic *Law,* and a law—a dead letter it remained, as it remains

to-day to most. "I *have* obeyed the decalogue, I *have* loved my neighbor as myself," asserts the zealous rich young man when Jesus urges obedience to these commands as the one road to salvation. But the youth's possession of great wealth when there was poverty to be alleviated, was refutation ample that he had not obeyed the law. Love of his fellow man was only a doctrine, not a principle. It is the deed, not the word that proves the love. It is the life of Jesus, not his doctrines, that made him the force he was—his love of his fellows had become deed. And similarly it is the life of Tolstoy, not his exposition of the five doctrines of Jesus, that has made him "the greatest ethical force of the century." His love of humanity has become deed.

From the teachings of those human beings whose weak lips have been touched with divine flame, error is bound to drop away in the course of centuries. The evil done by great men has died after them—the good done "revives, goes to work in the world," is deathless. The denunciations ascribed to Jesus are discarded by his spiritual followers. Even if he really spoke them, they will be long forgotten when his love of the poor outcast will still stimulate generation after generation to a higher duty.

Into five mainly negative doctrines does Tolstoy condense his Christianity; into two does the earlier nineteenth century prophet—Thomas Carlyle—similarly condense his. "Take it," here is the Britain's doctrine of non-resistance: "Take it, thou too ravenous individual. Take that pitiful additional fraction of a share which I reckoned mine, but which thou so wantest. Take it with a blessing. Would Heaven I had enough for thee." This expresses the half of Carlyle's Christianity. Listen though, how the other as needful half rumbles thunderously from his lips, and then mark the contrast of the two men: the one, a life-satiated noble descending from social eminence to preach poverty, passivity;—the other, a life-palpitating peasant, struggling upward from social obscurity, to preach energy, achievement: "Produce! Produce! were it but the pitifullest infinitesimal *fraction* of a product, produce it in God's name. 'Tis the utmost thou hast in thee; out with it then. Up! Up! Whatsoever thy hand findeth to do—do it with thy might. Work while it is called to-day, for the night cometh wherein no man can work."

Without such a doctrine,—a doctrine of activity—express it as you will, no code of ethics is complete. Tolstoy even more than Carlyle, demonstrates by deed, its validity. Tolstoy, more than did Carlyle, practices what he should, however, also preach:

"Love—Pardon—Work."

BUDDHIST PARABLES AND SIMILES.

BY MRS. RHYS-DAVIDS, M.A.

IT does not appear that the historians of any ancient literature have made a special study, comparative or otherwise, of the illustrative imagery contained therein. Parables, figures, similes have been considered incidentally to style and matter. It may be that separate treatment has been comparatively neglected through choice; it may be that choice will change. In any case the wide field covered by those general investigations precludes the possibility of any special analyses. But it is only yesterday, so to speak, that witnessed the commencement of a comparative treatment of the folk-lore story or fable, and of its analogues in, or travels to, different countries. The proverb has already received some separate consideration. To go no further back than 1904, there lies before me Colonel Gerini's monograph on Siamese Proverbs and idiomatic expressions,[1] many of them having survived unchanged from the date of their importation through the vehicle of Buddhist literature. Incidentally again, several figures and similes come into this interesting work. But their day of independent consideration may yet be said not to have come.

There is nevertheless no hard and fast line to be drawn between the fable and parable on the one hand, and the simile and metaphor on the other. Every child knows that the first two are told to make interesting some lesson that is good but dull, or strange, or both. But the last two may be considered as fables and parables condensed. It is quite easy to condense the latter into the former or to expand the former into the latter. Nathan's dart, "Thou art the man!" feathered with the touching story of the ewe-lamb, might have been compressed into, "For even as a rich man who, to give sup to his guest, were to slay, not from his own flocks, but the one

[1] *Journal Siam Society*, 1904.

ewe-lamb of his poor neighbour, so hast thou, to whom" etc.[2] The simile might even have been condensed into a word, "O thou Wolf!" —an epithet not less pregnant of rebuke than that in a later message, "Go ye and tell that Fox...."[3] Such expressions as "lion-hearted," "unlicked cub," are, so to speak, midget composite photographs, which it is interesting to compare with similar pictures in remote, if not wholly alien literatures; "monkey-hearted" (*kapi-citto*), for example—an Indian mind-picture for capriciousness or curiosity—and again *migabhūtena cetasā*[4]—"become in heart as a creature of the wild," applied to those who had renounced all worldly worries. All such expressions are capable either of calling up in the memory familiar fables or anecdotes, or of being easily expanded into tale or instance. And hence, whether we expand or condense, the more briefly worded imagery seems to possess a claim on investigation differing, at most, in degree from the better recognized claim of illustrations that are more fully embodied.

As an aid to those who may wish to pursue investigation on these lines where the harvest is specially rich, the present writer has just completed, for the Pali Text Society's *Journal,* a thematic index to the illustrative passages in the Sutta Pitaka. This collection—the heart of the Buddhist canonical scriptures—includes the four great collections of discourses and dialogues attributed to the Buddha, the Jātaka, and several shorter poems, including the Dhammapada and Sutta Nipāta, which are now fairly well known to European readers. A moderate acquaintance with Pâli, and the assistance of such translations as are yet made in English and German of these thirty volumes, will place the materials at the disposal of the investigator. And he or she will scarcely be disappointed. One literature will differ from another in fertility and aptness of imagery. But a literature which, in the first centuries of its being, grew, not at the point of style or pen, but in the mouths and ears and memories of its compilers, is likely to woo hearers and court remembrance by way of attractive images. And if, at the same time, those images have found expression in the vernacular of the regions where the literature took birth, and not in any diction reserved for priest or poet, if they are redolent of natural and social environment, if the greater part of them are employed to bring into

[2] 2 Sam. xii.

[3] Luke, xiii. 32.

[4] Pronounce *chitto, che'tasā. Miga,* specifically antelope, means generally all wild things, e. g., *siho migarājā,* the lion king of the beasts. "Deer-hearted" would here be misleading, fearlessness being essential to the state of mind referred to.

relief an impressive body of ethical doctrine, deeply felt and earnestly disseminated, the results of such an inquiry should prove interesting in several ways.

The simile or parable, for instance, is there to throw light on some point by way of analogy.[5] "I have made a simile for thee that thou shouldst understand my meaning," the Buddhist teacher is often made to say. And sometimes the Buddha adds the words —a simile "that is original and spontaneous." Being, as in sooth they are, such as "come home to men's business and bosoms" even across the seas and centuries, they can serve this, their original purpose, not ineffectively with readers of to-day. Their deep-lying esthetic effect on those countries and cultures, where they were imbibed as an integral part of traditional doctrine, can of course by Christians be only imagined. But we can also try to imagine to what an extent, for Christians, the teachings of the Gospels would be remote, abstract and colorless, had they never been assimilated through the medium of those eighty to ninety similes, that range from the lamb and the lilies to the hen and chickens and the cup. We shall then be at a better point of view to understand something of the corresponding perennial charm which has won for the teachings of Gotama the Buddha their age-long hold over all the countries of their adoption.

This fact, again, that the imagery used is true to nature, drawn from the life, from the natural scenes and every-day life of a certain area of ancient civilization, indicates the high value that lies in these materials for the historian. It is well known how hypothetical are the conclusions of scholars as to the dates assigned to the great literary works of ancient India, from the Vedas to the Mahābhārata, and as to the areas within which they were compiled. Much of the evidence for such conclusions as can be made, depends on incidental allusions in one compilation compared with those in another. And these allusions occur very largely in illustrative imagery. The lion and tiger are instances, and so are the lotus and the palm-tree (fan-palm or palmyra). In the Rigveda, supposed to have been compiled before the Aryan immigration, lion-hunting is mentioned, but the tiger is not alluded to; the lotus (*pundarika*) is named thrice, but there is no mention of the palm. In the later Atharva-veda, the tiger rivals and tends to supersede the lion, as the chief of wild beasts. In Buddhist imagery, the tiger is scarcely mentioned.[6] The

[5] The generic Pâli term for illustration, *upamā*, is nearly parallel to the Greek *analogon*; *upa*, towards, *mā*, to think.

[6] Only in the explanatory stanzas *added later* to the longer Jātakas does such a verse occur as, "All hail, ye lions and ye tigers fell."

lion is still the lordly, lonely, fear-inspiring creature, and to him is now given the title "king of the beasts," a name he retained throughout the journeyings of fables from East to West, and which invests him, even at that early epoch, with the mythical halo of a remote half extinct creature. Lotus and palm are not infrequent in Buddhist imagery, but their poetic prominence is slight compared with later treatment. The Ganges, again, its "four great river tributaries," and "river" generally form one of the most frequent illustrations in the Sutta Pitaka, the older Vedas being silent on the subject. Snow mountains, as well as a season of snowflakes and frost, are sung of in the Rigveda as *choses vues.* In the Buddhist imagery, the snowy summits greet us once more, but only as distant visions. "Like to the snowy peak the good shine far."[7] The magnitude of the Himalayas—"Himavā king of the mountains"—is referred to in anthologies, but when brooks "up in the mountains" are spoken of as rushing down in spate to fill the rivers running to the ocean, the agency called in is not melting snows, but, in the idiom of the plain and the little hills: *deve vassante* (Jupiter pluvius), the rain.

A classification of such incidental allusions will go far to locate a literature in the place and period of its origin. It has been carried out in the case of Vedic literature in Zimmer's *Altindisches Leben,* but similar analyses are yet needed for the Upanishads and the Pitakas, on an equally thoroughgoing system.[8]

Once more, the various forms in which the illustrative imagery of the Pitakas is expressed are not without interest for comparative literature. Pali lends itself easily to compound adjectival phrases. "Wise as serpents and harmless as doves" could in Pali find expression in phrases like "crow-wise" (*kākapaññō*)—a term alluding to the story of a very unwise bird,—and "having-forest-gloom-darkened-eyes" (*vanatimiramattakkhi*). Both simile and metaphor, however, occur as substantives and as distinct phrases:

> "He is the radiance supreme"....
>
> "To fellow-men a torch-bearer
> Ever hath honored been by me"....
>
> "As the dewdrop slips from the lotus"....

[7] Dhammapada, verse 304.

[8] Analyses covering only part of the field, either in subject matter or in sources consulted are Dr. Fick's admirable *Sociale Gliederung im nordöstlichen Indien,* based on the Jataka, and the author's "Early Economic Conditions in Northern India," *Journal Royal Asiatic Society,* Oct. 1901, and *Economic Journal,* Sept. 1901.

"Even as the carter who has strayed....into a rough track broods over his broken axle"....

"Like to a lump of foam borne down by this Gangā river."

The great majority of illustrations, whether in prose or verse, take the form of the last three instances. But in about a dozen cases the illustration is given as a story of "once upon a time." These all occur in the three or four great "Gospels" reckoned as among the oldest,[9] and, through some unknown cause, have not been included in the great collection of tales known as Jâtakas, or Birth-stories.

Of other illustrations, a few are given in what may be called the method of the object-lesson, as when the Buddha takes a pinch of sand, a handful of pebbles, or holds up his hand unwavering to make some comparison in magnitudes or in conduct. Thus he is shown as visiting his son, Rāhula, whom he left as a baby, and who early joined his father's order. Washing his feet with water brought by the youth, Gotama leaves a remnant of water in the pan, throws it away, turns the pan upside down, then back again, with each action admonishing his son how small, how thrown away, how topsyturvy, how empty, is the religious profession of those who can deliberately tell lies without shame.[10]

Of those classed above as constituting a great majority, upwards of a dozen are, in form, so like the parables in the Gospels that it may be of interest to give an instance in full. This may be called the parable of "the border town and the messengers"[11] and it is prefaced by another illustration, which is also included among the Jâtaka tales.[12]

A bhikkhu inquired of first one brother and then another, by which way (of meditative discipline) insight might be purified. Discontented with their diverse replies, he appealed to the Buddha, who forthwith answered: "'Tis just as if, friar, a man who had

[9] Digha, Majjhima and Sanyutta Nikāya's, e. g., see that of the landsighting bird sent from the ship, in *Dialogues of the Buddha* by Rhys Davids, p. 283.

[10] Majjhima Nikāya Sutta LXI.

[11] Sanyutta Nikāya, vol. IV, p. 194. Pali Text Soc. Edition.

[12] *The Jātaka*, ed. by Cowell, ii p. 184. The others, contained in this and the Majjhima Nikāya, may be entitled The Antheap and the Digger (the seeker after salvation); The Herd of Deer, the Bog and the Guide (the saviour); The Trapper and his Snare (the snares of evil); The Wound and its Treatment (the good physician); The Plowman (the Work of the Teacher); The Burden and its Bearer (the body); The Escape of the Fugitive (the World and Salvation); The Way of the Pilgrim (comfort in difficulties); The Knife of Insight; The Chariot of Righteousness; The Floating Log and the Bather (the dangers in the way).

never seen a judas tree (*kinsŭka*) were to ask, what is a judas tree like? and were told by one and then another: 'It is dark like charcoal,' 'It is red like flesh,' 'It is white like the acacia,' 'Its foliage is like the banyan's'....each replying as the tree looked at that season. Even so have these good brethren declared insight to be purified according as each man's disposition had made experience thereof.

"'Tis even, friar, as a border town, having strong walls and towers and six gates, with a wise and prudent gatekeeper, keeping out strangers, welcoming friends. Thither should come from the East a swift pair of messengers, asking for the lord of the city. They are told, he sits in the midst at the crossways. And they twain, having delivered in very truth their message, regain the way by which they had come. And other swift twin messengers come from the West, and from the North, and so deliver in very truth their message, and so depart.

"Now I have made a parable for you, friar, that you might discern my meaning. And this is the meaning. The town is this body; the six gates are the six senses, the gatekeeper is consciousness;[13] the messengers are calm and insight; the lord is mind;[14] the message in very truth delivered is Nirvana; the way is the noble eightfold Path."

There can of course be no question of multiplying instances long or short, where space is limited and the field so rich. Even that richness, when spread over the forty-five years assigned to a ministry interrupted, it would seem, only by sickness, gives a record that is nearly as scanty in proportion as are the brief logia chronicled of the three years' ministry of Christ. But if the attempt be made to picture merely a day in the life of the Sage, as revealed in the Pitakas, it can be seen how naturally the imagery used by him springs from the scenes that will have met his eye. We can picture him setting out, while the day is yet cool, from his cell (*vihâra*) in some park, his leafhut in forest glade, his cave on the hillside, with little bowl and staff, like the humblest of his disciples:

> "....gentle and slow,
> Radiant in heavenly pity, lost in care
> For those he knew not save as fellow-lives,"

till, perhaps, he gains the riverside, where flows Mahi, Achiravati, or other tributary of the Ganges, or great Gangā herself. Nearly

[13] *Sati*; to have *sati* is to be *conscius sibi*. *Sati* and *hiri* together are the equivalent of our "conscience."

[14] *Viññāna* or cognition. (Feer's text omits the South quarter.)

a century of similes group themselves along the banks. There is the broad-bosomed stream, mighty in power like the current of human desires, in which the heedless are borne away and sink; against which the strong-hearted "upstreamer" fights his way. Eastward, sea-ward bound flow those great streams; a host of diggers could not turn them westward, nor kings or millionaires turn back the heart of him whose "face is steadfastly set towards Nirvana."[15] See that log drifting past! As its chances of reaching the sea, undelayed and intact, so are those in the career of the convert, as one of the parables shows in detail. Crossing the stream is also a fertile source of imagery: the hither shore of perils and the further shore of the "fearless" desired haven; the brave and timid swimmers; the strong causeway[16] and the frail woven raft. The temporary use of the raft, prompting the rescued man to leave it stranded and not bear it away, is likened to leaving the beginnings of mere law-prompted living and "going on unto perfection."[17]

The fisherman busy with hook or net, the dumb[18] gasping fish, the wriggling eel and prudent tortoise, the dreaded crocodile and *susuka,* the sheaves of cut reeds, the floating masses of grass and bubbles of foam, the overhanging trees, all render service to the Man who saw.[19] But not all the calling of the man wishing to cross, would ever induce the inexorable law-bound further shore to come over to him, just as no priest ever taught righteous conduct by invocations to Indra and his compeers.

And now the cowherd, having in his charge the cattle of a whole community, as in Alpine pastures in the summer time, brings his herd to the ford to manœuvre a safe crossing. The Teacher watches, and points out some eleven qualities, lacking which no herd deserves his trust, no bhikkhu is worthy of his calling. And the plaintive calves and anxious mothers remind him of the need his newer disciples have of him and of his care for them, a more famous simile being that of child and nurse.

Adjoining the pastures is the *khetta,* or arable ground of the community, into the young corn of which bullocks stray and are

[15] Literally, "whose heart has long been set towards detachment, self-control" etc. (the simile occurs in different settings).

[16] *Setu.* No bridges are mentioned.

[17] Heb. v. 1. "Leaving things *quâ* lawful, let alone what are lawless," are the words in the original; as it were, "getting beyond 'Good' and 'Bad.'" See Majjhima-Nikāya, Dr. Neumann's translation, I, 223.

[18] Fish are repeatedly so characterized, a rendering now, I believe, disallowed (ἔλλοπος ἰχθύς) in the famous lines of Empedocles.

[19] Simile for "the Teacher."

chastised, pointing a moral. Here again a great crop of rural images greets us. For the laity, the *khetta* is the world of teachers and all in holy orders, the field, that is, of opportunity for pious acts. For the teachers the hearts of all men are the field where they may plow and sow seed. And the seed, as in Christ's parable, meets with various fates, and again, seed, when representing the person, not the thing taught, is of varying soundness.

The farmer, while his plowmen and their oxen rest and dine, challenges Gotama to show he has earned his bowlful by plowing, and the ready response comes entirely in metaphor.[20] The farmer, be it noted, is a Brahman; a token that the age is anterior to the proscription, for that caste, of agriculture and trade.

He enters one of the gateways of the town, gates compared as in Bunyan's allegory, to the avenues of sense, and we get another swarm of figures, from the street, the house, the market place. The wheel of cart or chariot follows the hoof like dogging retribution; and revolves about its linchpin, as beings in birth cycles are bound to their karma. The rich man's well-trained carriage thoroughbreds, the râja's well-trained elephants come often into the pictures of an ethic of self-mastery, as does the sensitive temperament of the high-bred horse compared with the dulness of the plodding hack. The chariot of righteousness, driven by the Dhamma, by Reason, or by the Master, supreme charioteer, goes its way along the road that is called Straight, to the land of No-Fear, its syce, Right-Views, running before. The king's seven relief posting chariots, in readiness for a forced journey, are as the seven grades in the study of the holy life.

Soldiers in armor marching by suggest the armor of righteousness, as they did further west to St. Paul. And the evil doer they hale before the raja is not man's only enemy that can "break through and steal." At the "crossways," the nucleus of the town, are shops (*āpana*) and workshops: the beef-butcher, as well as the mutton-butcher, is there, for these were days long before beef was tabu. The wheelwright planing knobs and blemishes out of his tyres; the fletcher molding his arrow points; the goldsmith applying the ordeal of fire to his precious metal; the potter, with his oven, his molds in two parts, his brittle wares, is here; and so are the dyer, the painter, the house-builder, the cooper, the leather dresser, and the florist. "Even as a painter paints in colors frescoes of human shapes on panel, wall or cloth, so does the worldling cause to come into being the constituents of yet another rebirth."

[20] Translated in Rhys Davids's *Manual of Buddhism*, S. P. C. K.

Children playing then as now with sand or mud, jealously guarding what is "mine," and a minute later knocking it no less earnestly to pieces, afford a picture of the power of self-analysis to dissipate the glamor about an object craved for, and the craving itself as well. The growing babies learn to do without leading-strings, and, from experience, to dread the fire, in these, as in Western similes, and more, to point a moral for adult disciples. These, if unwary are further compared to the mouse, whose imprudent move is looked for by the bilāra—pussy's Pali name—waiting on the rubbish heap. And the watch dog, chained to his post, then as now, might be bribed by a thieving tramp, as conscience is deceived by sense. If, again he winds his chain round the post, getting shorter range instead of longed-for liberty, he affords an ironic simile of that hankering after some form of after-life which did but bind the craving soul more closely to the bondage of life. For after-lives could only be conceived in terms of life as known.

If we halt with the Master at a house, another large family of images detach themselves to meet us;—the house itself, if that of a "house-father" in humble circumstances may be constructed, as were those of our Saxon forefathers a thousand years later, "of planks and withy string courses, of rushes and mortar,[21] enclosing a portion of space." Equally definite were the constituents of bodily form with its, so to speak, enclosed portion of mental element.[22] The roof terminated in a *kūta,* or peak, a figure for a culminating doctrine, virtue or vice. Looking into the doors of two houses set close together illustrates the power, attributed to the saint, of divine power of vision as well as ordinary sight.

Fire, whether within the house or without, as servant or as master, plays a great part in these similes. Its luminance, its dependence on fuel, its power, the danger of it, and its insatiableness, are primitive conceptions appealing to a doctrine which extols the splendid function of the wise and good, insists on the universality of causation, and emphasizes the might of the passions.

The adjuncts of the household fire, the copper or brazen pots and pans, have also to play their part in metaphor, the various coatings defacing the polished surface being likened to the five great Hindrances of the bright, arduous, efficient life of the pure in heart: sensuality, ill will, sluggishness, worry and doubt. The polished surface of the *ādāsa* or mirror illustrates the importance

[21] Majjhima-Nikaya, 28th Sutta.

[22] A passage in the Upanishads, the current mythology, consigned mind, at death, to space, viewed as a fifth element.

of *reflection,* the word-play being identical with that possible to European languages. More distinctive is the metaphor of the wardrobe, or clothes-chest whence the choice of special suits or "robe-pairs" (*dussayuga*) for different occasions, is used to illustrate the well-ordered, well-stored intelligence.

The imagery grouped about the women busied round the hearth reveals a patriarchal state of society, with all the standpoints implied therein. The brethren diffident in their faith are compared to the newly-wed daughter-in-law's nervousness on entering her father-in-law's household. The housewife testing with finger and thumb the rice she is boiling, is said to have in common with all her sisters, a two-finger intelligence.[23] And the ways of women are likened, for caprice, crookedness, wantonness, seductive power and all the rest, to the path of a fish in the sea, the bends of the river, a public house or highway, to fire and flood, to the cat and other monsters. All such lore is of course Indian or Patriarchal, rather than Buddhist. Very few such similes have been fathered on the great Sage, who was quite impartial, in his appreciation of great intellect and high character, as to distinctions of sex. The degree to which women were at this time showing great unrest beneath the patriarchal regime and interest in the religious movement seething around their doors, does not come into our subject. Our central figure has regained the quiet of the woodland paths, and is either dining or taking siesta beneath a tree.

Some thirty to forty images are occupied with trees, from the folk-ethics, which compares treachery to a friend with lopping off the branch that gives you shade, to the doctrinal image of the tree's long growth as resembling that endless succession of rebirths, which the wise man, like the woodcutter, was concerned to terminate. Fruit as a simile of attainment, and the analogy of "the sere, the yellow leaf" is of the East, no less than of the West. A more distinctively Indian simile is that of such plants as the reed, the bamboo and the plantain perishing on attaining fruition, as the evil-doer is punished by his own deeds. But perhaps the most distinctively Buddhist imagery where trees play a part, is that used by the Master in discoursing to his leading disciple, Sāriputta, on the five states in which living beings exist: hell, the animal kingdom, the world of "shades" or ghosts (*pitti-visaya*), human life and life in some heaven. The first two are by the Teacher likened to a burning pit and to a pit of filth, into either of which the weary foredone traveler unforeseeing falls. The third is as a tree on barren soil, scanty

[23] A simile idiomatic in Italian.

of foliage, beneath which some such poor wayfarer finds no respite from the heat. The fourth is as the dense shade of a flourishing tree, where he would find great relief. The fifth is as a lofty terrace, where before a fine house the exhausted traveler sinks on a comfortable couch in great content. But,—and here the Buddha passes beyond the accepted beliefs—there is yet another state, likened to a lotus pool of cool translucent water, where, emerging from a fearsome forest, the wayfarer could plunge in, bathe, and drink, and then, heat, thirst, fatigue and anguish all appeased, could sit in blissful ease in that same wood erstwhile so impenetrable. This is emancipation, Nirvana;—the "rest remaining for" him or for her who has seen the one thing needful, and flung all hindrances to it aside.

It is but natural that to teachers practising the "simple life" of the open air in a subtropical climate, this image of sweet clear calm cold waters should possess peculiar attraction. It recurs over twenty times, and pictures forth various good things: not only emancipation, but also the doctrine itself, the emancipated one himself, the wise man, insight, rapture of contemplation, purity of heart, shallowness or depth of character.

Equally has the breezy silence of the mountain's breast lent impressive similes to Buddhist teaching. The granite peak unshaken by the tempest, the inexorable heights, the Homeric horror of a mountain imminent and toppling to its fall, the broad brae supporting its forest trees, the lengthening shadows stealing over the plain, are applied, respectively, to the unfaltering arahat, to the grim facts of life and death, to the pressing facts of evil, to the benevolent patriarch, and to the remorseful conscience. But the similes most impressively felt seem to be those of the wider view, whether the idea illustrated be the expanded concepts of a higher ideal, the Lucretian consciousness of security above peril and turmoil, or the nobler vision of a world-saviour, looking down with pity and yearning.

* * *

For the student who will treat of this fascinating theme in a book, it will be possible, not only to do more than just scratch the surface, but also to deal with it from the comparative point of view. He or she will be able to winnow out the metaphors common to the folk-lore and folk-philosophy of India which inevitably found their way into the canonical literature of the then paramount school of thought, and lay them beside others from the great store of the world:

"Still waters run deep;"

"Noisily go the little rills:
Silent goes the great deep."[24]

"It is hard for thee to kick against the pricks,"

"Ye would cleave a rock with your head....
Ye have thrust your breast upon a stake."[25]

And the residuum, whether original, or annexed from the teachings of other ancient Indian schools, can be further distinguished, either as resembling images used in the religious and ethical teachings of other lands and other ages, or, so far as appears, as peculiarly Buddhist in form, in application, or in both.

Both Christian and Buddhist writings, for instance, have impressed the impartial elements, and the solicitous brooding hen into their service. But with a difference: "Love your enemies,....do good to them that hate you——that ye may be the children of your Father....for he maketh his sun to rise on the evil and on the good"...."Even, Rāhula, as men cast what is clean and what is unclean upon the earth, into the water, air, fire; and the earth,.... or the fire is not annoyed, does not repudiate, nor bear disgust, so should you practise this earthlike,....firelike disposition, nor let your heart be gripped by any contact as nice or not nice. Practise love Rāhula,....pity, sympathy, disinterestedness"....[26] The sublimity in the passionate yearning of the Saviour of men over the stubborn city exalts the homely metaphor of the anxious little hen to its own height. The Buddha takes her in an early stage of her motherly cares, and concerning a subject where earnestness is not so poignant. "Let a brother, if he have done his utmost in right training, not be anxious as to the result. He will surely come forth into the light in safety. Even as a hen who has duly brooded over and sat herself round her dozen eggs, may yearn, 'O that my little chicks may break open the egg-shell....and come forth into the light in safety!' Yet all the while those little chicks are sure to do so."[27]

These comparisons from the esthetic standpoint would certainly prove not the lest fascinating part of this book that awaits its author. Where, in Buddhist or other literatures, can we plunge so gallantly into the color and sound, the stress and bustle of agitated mass-movements, as we do by the help of its similes, into the first book of the Iliad, with its buzzing bees, its wind waves in the corn, its refrain

[24] Sutta Nipāta, verse 720. [25] Samyutta-Nikāya, i. 127.
[26] Majjhima-Nikāya, i. 423. [27] Buddhist Suttas (*S. B. E.*, xi) 233.

of roaring breakers, its crests of fire running over the slopes? How different is the wealth of quiet elemental beauty in the Gospels: "The wind bloweth where it listeth"...."Then shall the righteous shine forth as the sun"...."I am the true vine"....Can any Christian possibly eliminate the personal equation in which these pictures lie enframed? Can she, with what Matthew Arnold called the "Indian virtue of detachment," discern elemental, or other beauties, subtly or broadly sketched in the imagery clustering about Buddhist ethics? Let her anyway, or him, not make too hasty a survey of figures that have not twined themselves about the growth of childhood. As a parting valediction I will translate one or two elemental pictures. In the former is a soberer loftier version of one of Heine's half sublime half ironical, wholly rhapsodical figures in the Nord-See.[28] "Men may use manifold speech towards you brethren, rough and smooth, kind and cruel. But *ye* have, towards every one of them to cultivate these thoughts: we will not let our heart be disturbed nor evil sound escape our lips, kind and compassionate will we abide, our heart affectionate, free from secret malice. And such a man will we irradiate with loving heart, and going beyond him will we irradiate the whole world with heart of love, broad, deep, unbounded. If a man sought with spade and basket to dig up and remove the whole earth how should he succeed? for deep and immeasurable is the earth. Well then, say ye, we will suffuse the whole world with a heart like the great immeasurable earth. And if a man came with paints and sought to paint pictures on the sky, how should he? for formless and invisible is space. Well then say ye: we will suffuse the whole world with a firmamental heart, grown wide and infinite. And if a man came and sought to dry up Ganges with a torch, how should he?....Well then say ye: we will suffuse the whole world with a heart like Gangā, deep and infinite, free from wrath and ill-will"....

"All the means that can be used as a basis for well doing are not worth the sixteenth[29] part of the emancipation of the heart through love. That takes all those up into itself, outshining them in radiance and in glory. Just as whatsoever stars there be, their radiance avails not the sixteenth part of the radiance of the moon. That takes all those up into itself, outshining them in radiance and

[28] Readers will recall the fiery writing on the darkening sky of the Norway pine dipped into Etna: *"Agnes, ich liebe dich!"* The following two groups of figures occur in Majjhima Nikaya, 21st Sutta, and in Iti-vuttaka, a title meaning "The little 'Thus-saids'" (of the Buddha), the latter group recurring separately in other books with varying application.

[29] A reference to lunar measurement of time.

in glory. Just as in the last month of rains, at harvest time, the sun, mounting up on high into the clear and cloudless sky, overwhelms all darkness in the realms of space, and shines forth in radiance and in glory. Just as at night, when the dawn is breaking, the morning star shines out in radiance and in glory. Just so all the means that can be used as a basis towards well-doing avail not the sixteenth part of the emancipation of the heart through love. That takes all those up into itself, outshining them in radiance and in glory."

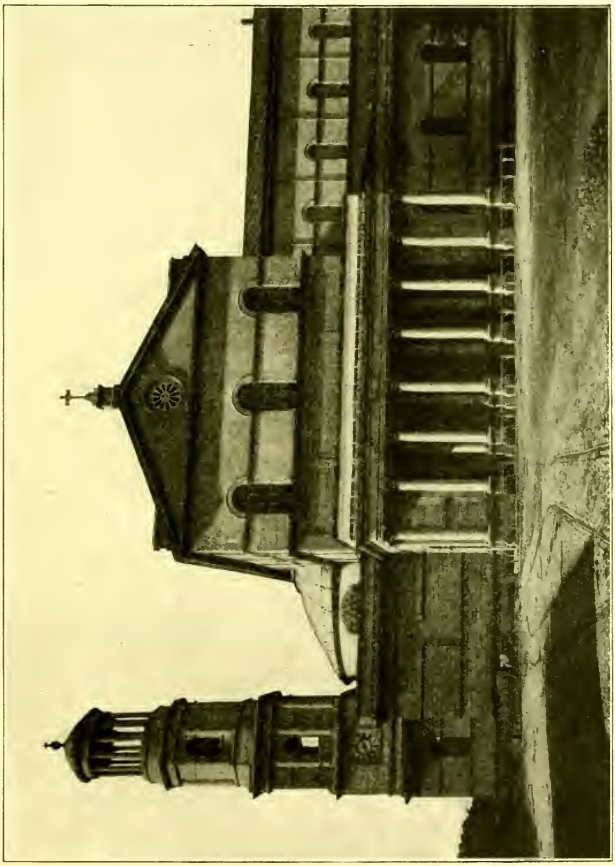
A LETTER FROM ROME.

BY GEORGE C. BARTLETT.

[CONCLUSION.]

The church next in importance to St. Peter's is, I think, St. Paul's, which was erected, and remains a fitting monument over the assumed grave of that apostle. Never were two cathedrals more unlike, each showing a distinct individuality, having graduated from entirely opposite schools, and their tastes differing as to dress ornaments and proprieties. St. Paul's is modest and unassuming, full of hidden treasures, without sham, glitter, or deception. St. Peter's rather resembles a gorgeous ballet that is so beautiful and dazzling in its splendor that it shortens the breath and for the moment blinds the eye. St. Paul's makes one think of the Madonna, pure, full of heavenly exaltation, without show, but full of rich jewels that encircle the heart instead of flashing on the hand. It seems to offer salvation in the future, rather than amusement for the present. It rarely needs mending, for its rich garments were made to last, while St. Peter's spangles are continually dropping of. St. Paul's does not powder or paint, while St. Peter's rouges freely, and wears a false tooth or two although gilded with gold. St. Paul's is lovely and kindly, and invites all nations and races to worship within its walls, as it was built by the contributions from many nationalities and by men differing in religious beliefs. The original St. Paul's was burned, and to rebuild it the world at large was asked to contribute, and it quickly and nobly responded, as it always does, and, strange as it may seem, generous contributors were the so-called infidel Pasha of Egypt, who donated the alabaster pillar of the high altar; the heretic Emperor of Russia who sent a malachite altar, granite pillars were from the Emperor of Austria, among which is the one celebrated by Wordsworth when it stood on the Simplon, and which Napoleon intended for the triumphal arch of Milan; the King of Holland gave 50,000 francs, and one of the most liberal

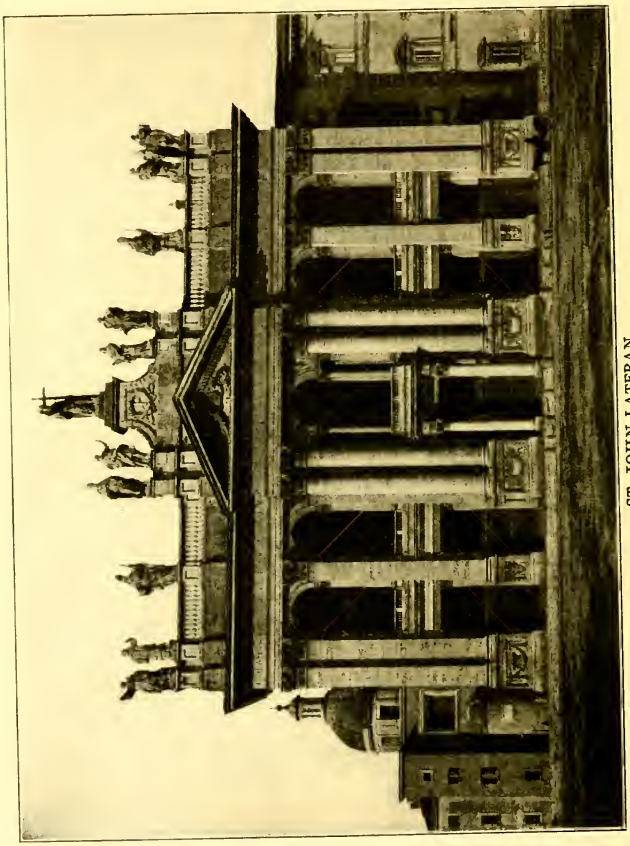
donors was a Jew—the Jew, misrepresented, the ever persecuted Jew,—who nevertheless is always coming to the front in generous and noble deeds although continually shoved back by the Gentiles.



ST. PAUL'S OUTSIDE THE WALLS.

We much admired a finely fitted-up chapel, a cozy little spot, where the king and his family worship; it belongs I believe to the church Santa Maria Maggiore, a celebrated church; the ceiling of which is gilded with American gold. Another church of interest was

the St. John Lateran that contains the *Scala Santa* or "Holy Stairs," which are said to have been brought from the palace of Pontius Pilate at Jerusalem. Men and women are continually climbing these stairs on their knees, and praying as they go up to view the likeness



ST. JOHN LATERAN.

of Jesus which hangs at the top and is said to have been made by St. Luke when he was twelve years old.

The churches through Italy contain, or pretend to contain, all kinds of relics of Jesus and his time; the guides at the churches

show the very pillar to which he was tied, his cradle, swaddling clothes, towel, thorns, parts of the reed, the cross, the sponge, the spear, etc. Somewhere in India we were shown with great ceremony

SCALA SANTA.

a piece of stone or marble on which was the impress of a large foot; this, we were told with due solemnity, was the foot-print of Mahomet; it is hardly necessary to say we did not believe the miracle. I was somewhat surprised in Rome to go through very

much the same experience, being shown a like piece of stone with a similar impress which we were told was the foot-print of Jesus.

There are a few monks of an ancient order living in an old church in Rome, who have a most curious receptacle for their dead companions, which consists of a room about one hundred feet long by fifty feet wide; the burial earth was brought from Jerusalem, which makes it doubly sacred ground. The monks are buried in this room, places being partitioned off to accommodate four or five in each section; after a special length of time the skeleton is dug up, dressed in its former wearing apparel and placed upright in its

CHRIST'S HEAD ATTRIBUTED TO ST. LUKE.

alloted place against the wall. Others are placed in a reclining position, each holds a card in its lifeless hand upon which is written his full name and a brief memoir. After remaining thus for a season their bones are taken apart and each one marked with the name. The different bones are then used to decorate the walls and ceiling making all kinds of odd and original designs with them, but as the walls and ceilings are now completely covered the bones are piled up like so much cord wood, the skulls looking out from the corners. While the decorations are quite ingenious they do not

produce a happy or cheerful effect. There are only four or five monks left of this peculiar order, and they are old and will soon join their brothers. By the decree of the King their death ends the order. But that ghostly room no doubt will be shown as one of the curiosities of Rome as long as the walls last, and forever it will be remembered by all who have looked inside its doors.

* * *

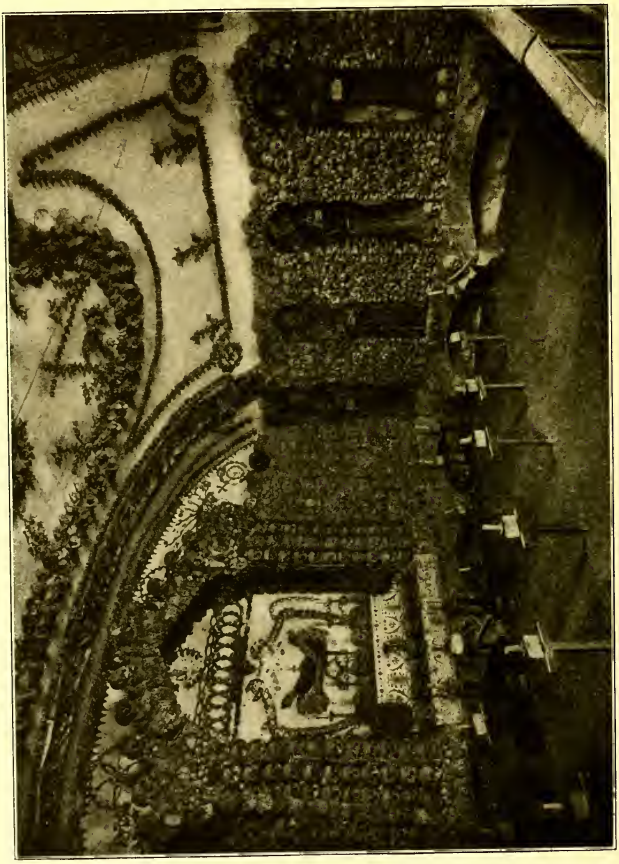
The Pantheon and hundreds of churches throughout Italy are interesting because of their antiquity, paintings, statuary, and graves of the noted men and women who rest there.

SANTA CROCE OF JERUSALEM.

We were at Rome during the Carnival season, and were pelted with flowers, oranges, and missiles as is their horrible custom. We looked in at one of the Carnival masked balls, and found it exceedingly lively, resembling somewhat our "French Ball."

The Italians seem to delight in paying all honor to the King and Queen and members of the royal family. We had the pleasure of visiting one of the palaces of the late Humberto, and it was refreshing to leave for a while the musty ruins of old Rome and enter a modern dwelling house where did reign supreme, youth, beauty, and culture; where the painting and statuary were modern, fresh

and attractive. Any bright day some of the royal family can be seen driving along the "Corso," thousands of people raising their hats as they pass. Victor Emanuel holds the reverence and love of



CEMETERY OF THE CAPUCINS.

his people still. He was buried at the Pantheon and to-day we inhaled the fragrance of flowers which had just been laid upon his tomb.

While driving along the Appian Way we stopped at a place

where the ashes of the dead repose,—a columbarium. It is a subterranean sepulchre. In the niches of the walls many urns are placed containing the ashes of the cremated with inscriptions written upon them by relatives and friends. They build similar places in India which look like large dry wells; they are not for the dead, however, but for the live pigeons. When the sun makes it uncomfortably hot for the birds they fly down this brick-lined well—the columbary. Each bird has a little cool aperture, and knows its own home. And so they live their dove life of love, alternating between sunshine and shade.

PANTHEON OF AGRIPPA.

We spent hours looking at the ruins of the baths which I suppose long ago were grand club houses, with the baths a specialty. Miles of abandoned aqueducts are still lying there open for inspection, and a number of old and uninteresting obelisks stand about in solemn silence—the ugliest curiosities in the world. If the hieroglyphics on them were translated into the language of the country where they are exhibited, so that all could read understandingly, they then would become a source of education, a translation of old history, and would make up for their ugliness by their revelations.

The forum, colosseum, and many of the ruins stand almost in

the heart of the city, a circumstance which gives Rome a peculiarity and individuality all its own.

History tells of the cruel combats of the gladiators, the fight to

QUIRINAL PALACE.

the death of man with beast, which exhibitions were supposed to give much delight and pleasure to the cultured men and women of Rome, and to have taken place at the Colosseum. I am inclined to believe

such cruel history to be greatly exaggerated. It is true there must be a little fire where there is so much smoke, but writers in the past as well as in the present seem prone to exaggerate. Truth is so commonplace that they must stretch the imagination to make history

THE APPIAN WAY.

thrilling, exciting and interesting. Take for example the interviews of to-day. The man interviewed need hardly speak a word; the reporter converses with him a few moments, looks him well over, and the next morning prints three columns which the celebrity

is supposed to have said, but which in reality is the reporter's idea of what he might, could, would, or should have said. No history should be believed which does not appeal to reason.

A FUNERAL IN THE COLUMBARIUM.
By H. Le Roux.

All the military men and many of the civilians wear a cloak peculiar to Italy. It is very becoming and gives the wearer the

appearance of brave knights and bold cavaliers. Even the beggars wear them, a little soiled and tattered perhaps, but still the emblem of pride, gentility and dignity; if you should offer one of them a piece of money which he considered insufficient, he would draw his

CLOACA MASSIMA.

cloak from you in disgust, and throwing the end of it over his shoulder give you a look as much as to say, you were the beggar, and he a general in the army.

Many of the ruins and relics of Rome have but recently been excavated. I believe the age of the new Forum is only about forty years, and some discoveries of less importance have been made in the last few years. Children making mud-pies in their back-yards are quiet liable to discover stables which belonged to the Cæsars; or find a new-old Colosseum.

We still find the cathedrals interesting museums of art, and it is not uncommon to see artists at work in them copying from the old masters; tourists are continually going in and out; a load of lumber, for repairs, is carried in occasionally; masons and decorators are at

THE FORUM.

work, and at the same time service is usually going on and the confessional boxes are occupied—all of which impressed me as being a little out of harmony—discordant.

* * *

I shall never forget my disappointment when as a small boy in visiting several large cities, I found that they resembled so much my own native city of Hartford, Conn. I kept repeating and reiterating my disappointment to every one with whom I had any conversation. They asked me what I expected. I replied, "I expected

everything to be entirely different from anything I had seen at home." Sleeping and waking I had dreamed of many interesting and strange things I should behold. I imagined that men, women

THE COLOSSEUM AND THE PALACE OF THE CAESARS.

and children, would all look unlike our home people and certainly dress in garments and colors I had never seen. I thought the horses, cattle and dogs would show at once that they belonged to a foreign family, and the buildings and dwelling houses would differ from ours

in design—one city differing from another in glory. Later in life, in visiting Europe, that same disappointment of my youth came back to me and I found while walking under the Lindens of Berlin, or on the Boulevards of Paris, or winding round the Strand in London, that, save for the language, each city and thoroughfare resembled the other too much to satisfy my expectations. In Eastern countries my imagination was fully gratified, and I felt that I was truly away from home; that I had found a foreign country; all was changed, I was in a different world. Japan, China, Singapore, Penang, Ceylon, India, these countries were a panorama of wondrous interest daily. There at last, though not in Rome, has the dream of my boyhood been realized.

BUDDHIST MEDITATIONS.*

COMMUNICATED BY THE EDITOR.

THE Rev. A. Lloyd, lecturer in the Imperial University of Tokyo, President of the Asiatic Society of Japan, and formerly fellow at Peterhouse, Cambridge, has published several interesting books in which he contrasts Japanese Buddhism with Christianity. He has the religious zeal of a missionary, and his Christian piety is very sympathetic because it is unquestionably genuine. There is no attempt at misrepresenting Buddhism. On the contrary he exhibits a great admiration for the profundity of its doctrines, as well as the earnest spirit of its morality, but he points out in notes superadded to his explanations that Christianity is superior, and suggests that Christians ought to understand the spirit of the Buddha even better than Buddhists. We reproduce here a translation which Mr. Lloyd has made from a collection of a Buddhist book entitled *Fukio Taikan*, which seems to be a "general review of religious sermons." It contains in poetic form a great number of maxims which are frequently used as texts for sermons in Buddhist temples. We omit the collection of such sayings as are commonly known through other Buddhist scriptures (collected by Mr. Lloyd on pages 67 to 82), and limit ourselves to the second instalment which contains verses of a typical Japanese interpretation of Buddhism. The form of these lines is what we might call blank verse. They are unrhymed and their poetry consists simply in the rhythm. Concerning the translation Mr. Lloyd says: "I have treated my Japanese originals with a very free hand, preserving indeed as far as possible the central thought and touch; but throwing literality to the winds, and in many places combining into one English poem the central thoughts of several Japanese ones. . . . And yet I believe that I have not often misinterpreted, however much I may have mistranslated."

* Selected and translated from the *Fukio Taikan*, by the Rev. A. Lloyd.

The italicized headings are authors of the poems—in most cases emperors or famous heroes of Japan.

POETICAL MEDITATIONS.

H. M. the present Emperor.

On the cold winter nights I lay me down,
And feel the warm folds of my bed,—and then
My heart portrays the sufferings of the poor.

H. M. the present Empress.

The winter, with its rigors, touches not
Our bodies, clad in vestments warm and rich;
But when we think upon the shivering poor
That freeze in their thin rags, the cruel tooth
Of pitiless winter bites our inmost heart.

Nintoku.

From the high roof of my Imperial home
I look upon the city, and behold
The rising smoke from many a lowly hut,
And know that all is well within the land.

Tenchi.

The thatch upon the cottage is so thin
That the rain penetrates it, drop by drop,
And as he works the farmer's hand is wet.

Gotoba.

The night is cold, the mournful soughing wind
Howls through the chamber door, and then I know
How cold must be the cottage of the poor.

Godaigo.

My people's peace, the welfare of my land,
What an unending theme for thought is here!

Komei.

Perish my body 'neath the cold, clear wave
Of some dark well,—but let no foreign foot
Pollute the water with its presence here.

Kwazan-in.

The whole world is but Buddha: then to make
Distinction between high and low, or rich and poor,
'Twixt folk, and folk,—how great a sin this were.

Shujaku.

How profitless a thing is this same self,
That I should think of it! A few more months,
And lo! 'tis scattered to the winds that blow,
And all resolved into nothingness.

Gotaba.

The towering peak catches the rising sun,
And all men see it; but the dried-up stick,
That lies beneath the brushwood in the glen,
Escapes the ken of man.

Minamoto Sanetomo.

a The cold spring wind is fragrant with the scent
Of the first flowering plum, and, as it blows,
The fragrance lingers in my garment's fold.
b Some speak of Buddhas, some of countless gods;
What are they, but creations of the mind?
c Put not your trust in anything you see:
All that you see, hear, feel, is but a dream.
d Better a man confess his inmost sin,
Than build a holy Temple to the gods.
e The world's a dream, a cherry flow'r that blows,
And sheds its petal-snow, and is no more.
f Spring verges on to summer, and the bloom,
That pleased my eye in April, is no more.
g At midnight, in the glistening drops of dew,
That sparkle on the lotus-petal, see
The moon's bright face reflected wholly there.

Minamoto Toshiyori.

The moon, at early dawn, sinks in the West,
And all the world is bathed in silver light.
What glory can the Rising Sun bestow,
To perfect those pure beams?

Minamoto Iyetaka.

Oh fool! that, with misguided confidence,
Bragg'st of to-morrow, and to-morrow's hopes!
To-morrow's hopes?—What are they but refrains
Still trembling in the air from yester-night?

Muso Kokushi.

a Where goes the flame when the too envious breath
Of heaven tears it from its burning wick?
Where, but to its first home, obscurity?
b The image thou beholdest in thy soul,
What is it but a trail of glory, brought
From some pre-natal life yon-side the womb?

Hideyoshi.

Life's but a dew that sparkles on the leaf,
And sparkling, melts—and all my mighty deeds
At Osaka are but as images
Reflected in the dewdrops,—dreams that pass,
With him that dreamed them, into nothingness.

Hideyoshi.

In stole and scarf, the counterfeited priests
Of this decadent age go round the streets,
Deceiving men with outward pomp and pride;
But, see, the fox peeps out beneath their robes.

Kōbō Daishi.

What human Voice can tell me 'this is good
For man to do,' or 'this is bad for thee?'
For human voice speaks as the heart doth think,
And in the heart is naught but constant change.

Ashishi to mo
Yoshi to mo ikani
Ii-hatesan:
Ori-ori kawaru
Hito no kokoro wo.

Hōnen Shōnin.

Why pray for length of years,—a life prolonged
To the full century? Lo! Mida's life
Is endless—and that endless life is thine.

Hōnen Shōnin.

A hermit's cell,....and by its lonely door
A formless mist....but, by and by, the mist
Transmutes itself into the purple cloud
That forms the vestibule of Paradise.

Shinran Shōnin.

Say not 'there'll be a morrow'; for to-night
The wind may rise, and ere the night is o'er,
The cherry flower lie scattered on the earth.

Ki Tzurayuki.

In my curved palm I hold a tiny drop
Of matter, where, for one brief space of time,
I see the moon's round face reflected.
Such is life.

Sōjō Henjō.

The dewdrops fall on the broad lotus leaf,
Linger a little while, and then roll off,
One here, one there, and are not.
Such is life.

Akasome-emon.

If I that sing am nought, and they that live
With me are nought, and nought the world I see:
How shall this nought hinder my mind to grasp
The sole true fact—Infinite Nothingness?

Kusunoki Masashige.

"Deep water and thin ice!"—the man that sees
This notice by the frozen lake, and still
Ventures upon the ice, call him a fool!

Jichin (Priest).

I live within material forms of flesh,
Yet when *I* was not, "*Self*" was ever there;
For "self" is Buddha.

[This poem should be contrasted with another stanza also contained in the *Fukio Taikan,* which reads as follows:

"No moon is in the water
And all is but reflection.
Fools take the sheen for real
And think there is an ego."]*

Jichin.

The man that has true light, no darkness dwells
Within his soul. Who shall describe the peace
Of that Pure Land, where this true light doth shine?

Ton-a.

Whom shall I ask to preach the Law to me?
Whom, but my own true mind?

Bukkoku Zenji.

Through bush and brake you climb to seize the branch
Of the wild cherry-tree that lures you forth
To seek it for its beauty. When 'tis seized,
Beware lest, in the hour of joy, you shake
The quickly-falling petals from the branch.

* The bracketed passage is an editorial addition. Rev. A. Lloyd makes the following comment on the Buddhist doctrine concerning "self":

"This poem illustrates the Buddhist doctrine of the soul, as given in the Introduction. The "I" or "Ego," i. e., the soul of man, is born with man, and is at death dissolved. The "I" is nothing but a bundle of faculties, seeing, hearing, intuition, etc., kept together by the presence of "self." At birth these faculties come together, by means of the union of the bodily organs, and form a connecting link between the material body and "Self," which is Buddha (or God). At death, the "I" is dissolved, and only "Self" remains, conditioned by the fruits of deeds done in the body, but yearning to be absorbed in Buddha from whom it has emanated.

"Yet, in spite of this doctrine, Buddhists believe that Amida meets the faithful soul and conducts it to the Western Paradise, with its identity preserved through and beyond death. And every Japanese believes that the faithful dead revisit the earth at the Bon Festival, and that the brave dead still rejoice in the wars in which they lost their lives. A belief in the immortality of the soul is innate in the human mind."

The Buddhist doctrine is simple enough and yet it is difficult to grasp it, because it seems contradictory.

The Buddhist doctrine of the *anatman* teaches that there is no *atman*, i. e., no self or ego, in the sense of a separate and immutable entity as taught in the Upanishads. The ego (or self) is a fleeting phenomenon and has no real existence, but the contents of the ego, man's ideas, his reason and his aspirations are the reflection of the law and order that governs the world, and so the reality reflected in the ego is immortal. The substance of the soul consists of rays that come from the eternal Buddha, also called Dharmakaya, the entirety of all laws, or Amitabha, the source of wisdom.

Since Buddhism does not believe in the existence of an atman as a distinct entity, it also rejects the Brahman doctrine of a transmigration of the soul. Yet Buddhists believe in immortality, for the same soul with its identical aspirations reappears in the coming generation. Briefly stated the Buddhist reincarnation is by rebirth not by transmigration. For further details see *The Dharma*, p. 74 ff.

Umetsubo no Nyogyo. Death.

At eve I hear the sad cicada sing
The knell of darkening days—a mournful song,—
In case no morrow's dawn should break for me.

Ryōnen (Priest).

I gaze within, at my own heart, and see
The whole wide world, in brief, reflected there,
Each passion, pride, hope, fear, and burning lust:
And gazing, comprehend the ancient saw,
"Man is a mirror that reflects the world."

Rengetsu.

All day the wind blows rustling through the pines,
And my dull ears heed not the wonted sound:
But when the rustling wind doth cease to blow,
My soul starts, conscious of a Something missed.

Abe Suruga no Kami.

"Thou hast a devil," says my friend to me,
And I, indignantly, give him the lie.
But when my conscience whispers me and says,
"Thou hast a devil," how can I retort?

To-a.

I stand upon the Unknown Ocean's brink,
My long land-journey done, and, by the strand,
The good ship "Saving Faith" lies anchoring
To waft me, with fair tides and favoring gales,
To the Pure Land upon the other side.

Takeda Shingen.

We watch the changing phases of the moon,
From crescent back to crescent, and perchance
Think it has really changed.
'Tis thus the world
Fixes its gaze upon the transient show
And pomp of this material world of ours,
Nor heeds the unchanging Truth that dwells beneath.

Kūya.

In spring, the young colt gambols on the plain,
This way and that, nor heeds the rightful path,
Which only they can find who know the marks
That led them to the Way.

Dōgen.

a Only on some tall rock, that towers high
Above the splash and turmoil of the waves
Can I inscribe the Law....
b 'Tis something more,
This Law, than the mere breath of spoken words:—
Upon the Wayside grass it leaves no print
To mark its passage....
c It is like a flower,
Born in my own heart-land, and where it blooms,
'Tis always spring for me....
d Whether in May,
The flowers bloom, or in the summer brakes
The cuckoo tunes his song, or autumn fields
Are bright with silver moonlight, or the snow
Lies deep on winter hills—'tis always spring
In my heart-land, that has the Light within,
And knows the Law....
e The darkly gathering night
Falls fast with lowering clouds, yet through the gloom
The fowl, unerring, finds its homeward way,
Trailing across the sky a long, black line:
So flies my soul back to its native rest,
Deep in the mountain fastness—to *itself.*

Gyōkai.

a The waves that dash against the rock have ceased
Their noisy rage, and straightway there is peace:
But the live coals burn flameless on the hearth,
Nor cease their heat....
b And such a fire is hell,
Unceasing flame—not kindled by some fiend,
Inmate or denizen of Tartarus,
But kindled, fed, and fanned within the heart
By mind alone....

c Mind working endlessly
Produces Hell, and endless are its pains,
To them that know not the true power of Mind,
The One Mind linking all....
d Yet, oh, the joy
To be a man, and have it in my power
To know the path of Truth, and, traveling thus,
To reach the goal where Hell and Heaven cease
In one Nirvana of perpetual bliss....
e Great Mida's name sounds constant in my ears,
And as I hear the oft repeated sounds
The veil is drawn that hides the Truth from me,
And the bright light of Heaven fills all my soul....
f The life thou takest, is it not the same
As that thou lov'st to live?
Then take it not.

Anon.

Yon glassy mirror of the placid lake
Reflects the sky, and trees, and twinkling stars.
Approach it closer, lo! the scene hath changed:
Instead of stars and sky, thou see'st thyself;
For 'twas thy mind created stars and sky,
Reflected in the mirror of the pool.
Thus may'st thou learn that all phenomena
Are but *phainomena,* or things that *seem*
To thy reflecting mind, but not the Truth
And Essence of Eternal Verity;—
Which Essence is the all-informing Mind.

Anon.

Year after year the annual flowers bloom
Upon the bush uninterruptedly.
Thus Buddha lives unchanged; but we, that are
But shows and shadows of the Inner Soul,
Bud, bloom, and die, as changing years roll on.

Anon.

A dewdrop life, a brief and sparkling hour
Upon the lotus leaf! And as I gaze,
My fellow drops, that sparkled in the sun,
Have vanished into nothingness, and I
Am left alone to marvel at my age.

Anon.

The daylight dies: my life is at its end:
To-morrow night the Temple Bell will sound
Its wonted Vesper call, but not for me:
I shall not hear it,—not as "I,"—yet, merged
In the great Whole of Things, I too shall hear.

Anon.

I take no rope in my unskilful hands,
Nor labor at the oar to cross the stream:
The boatman whom I trust will row me o'er
To the safe haven of the shore beyond.

Anon.

The world is nothing but to-day. To-day
Is present, yesterday is past, and lo!
Who knows what will be when to-morrow dawns?

Anon.

Rain, sleet, and snow, the gathering mist that creeps
Adown the mountain-side, the dashing stream
That babbles o'er the pebbles to the sea,—
We give them different names to suit their forms,
But th' underlying substance is the same.

Anon.

You gather stones from off the waste hill-side,
And therewith build a cottage, snug and warm;
But the hut falls with time, and by and by
There's naught, but just the waste hill-side again.

Ikkyu.

My sins piled up reach to Sumeru's top:
Yet, praised be Buddha's name, King Yema's book,
Shows my unhappy record blotted out.

Ikkyu's mother.

When I give utterance to my surging thoughts,
I oft repent me of my foolish words:

When, self-repressed, I hold my peace, my heart
Beats wildly 'gainst its stern restraining bars.
At such times, where is He that sits enthroned
Within my heart, Buddha, the Lord of Peace?
Where, but within the secret Citadel,
Where Passions reach not, finite thoughts ne'er come?

Zeisho Aisuko.

a What is man's life? A bubble on the stream,
Raised by the splashing rain, which merrily
Dances along the swiftly gliding wave,
Full of apparent life, then suddenly
Breaks and dissolves, and leaves no trace behind,
To show where it hath been....
b A summer moth,
Hovering at night around the candle-flame,
And finding, first, its transient joy of life,
And then its death....
c A frail banana-leaf,
Spreading its beauties to the morning wind,
And broken in a trice....
d A dream that comes
To lure the soul with sham reality,
Yet fading in a moment, when the mind
Wakes to the Truth....
e A shadow on the path,
Lacking all substance, echo without voice,
Vain phantasy of action....
Such is life.

MESSIAH—CHRISTOS.

BY RABBI SIGMUND FREY.

IN the February number of *The Open Court* Dr. Paul Carus published an article on "Christ and Christians," which has called forth many comments. No historian as yet has pointed out the exact time when the Messiah idea arose in Israel. The term *Moshiyaᶜh*,[1] Messiah, a derivation from the Niphal (passive) form of *mashaᶜh*, "one that had been anointed," referred primarily to the High Priest, and after Israel had chosen a royal ruler it then referred also to the king.

The first and oldest oracle about a Messianic age to come we meet in Joel iii-iv. No person but the spirit of God is mentioned. (Cf. Acts ii. 16-22.) I desire to call attention to the fact that the prophecy of Joel refers to Jews only, and that the New Testament translates after the Septuagint (*ibid.* iii. 5): "And it shall come to pass whosoever shall call on the name of the Lord shall be saved," *sothesetai*,[2] fut. pass. of *sozo*,[3] which is misleading. The Hebrew word used is the Niphal of *malat*, "to escape," "shall (be enabled to) escape" (Germ. *entrinnen*). If we compare Joel with Ezekiel xxxvi. 24-28 and Jeremiah xxxi. 31-34, we understand immediately that according to the (Jewish) conception of the Prophets the creation of a personal Messiah or a second God is excluded, that the *b'rith ᶜhadashah* cannot allude to Jesus and Christianity as Christian theologians wish to make believe, but that idolatry—a triune Godhead included—will disappear, all mankind will recognize and worship the One and only God, and as a consequence truth, justice and righteousness will triumph and sway man's conduct. That there was no thought of a Messiah or Saviour in person, a descendant of the house of David, can be easily deduced from 1 Kings xii. 16. The ten tribes, or their representatives, express themselves: "What

[1] מָשִׁיחַ [2] σωθήσεται [3] σώζω

portion have we in David? nor have we any inheritance in the son of Jesse."

Only after Israel had been divided into two kingdoms could the idea of one "shepherd," one king, a *mashiyaᶜh* have been advanced. The many misfortunes both kingdoms had experienced gave rise to the comforting thought and word that a Redeemer, a man like Moses, would come to deliver them from physical oppression. As the greatest glory both in war and in peace was witnessed by Israel during the reign of David the idea of a personal Messiah was allied to the house of David. This promise was inspiring and consoling. But we find nowhere that he shall be deified nor does it appear anywhere that he shall be the son of God. On the contrary, it seems that in course of time the personage became a secondary consideration, and founded upon some tradition we hear that Samson was to be the Messiah, and we read about a "Mashiyaᶜh ben Joseph." In Suckak 52b we find, "And the Lord showeth to me four artificers (of brass, iron, stone and wood *ᶜheresh*,[4] Gesenius) Zech. ii. 3 Rashi, four *Meshichim*. The Rabbis ask, Who are they? Mashiyaᶜh ben David (of the house of David); Mashiyaᶜh ben Joseph (not the father's name but of Joseph's family); Elijah and the Cohain *Zedeq*, to which Rashi comments Elijah because he built the altar on Mount Carmel; and the last one is Sem who helped his father Noaᶜh to build the ark. These four are to rear the temple at Jerusalem.

In this connection I may mention that the Rabbis maintain that Cyrus is called Mashiyaᶜh because God had appointed him to rebuild the sanctuary and to gather the exiles (Megillah 12a). The time of the advent of the Messiah was calculated. Rabba bar Joseph, president of the academy at Machusa, claimed that Daniel was mistaken (*ibid.*). The Rabbis also tried to find his name through application of some Biblical verses (Sanhedrin 98b). His name will be Shiloh (Gen. xlix. 10) or Jinnon (Ps. lxxii. 17) or ᶜHaninah (Jer. xvii. 13) or Menaᶜhem Paraclet (Lam. i. 16) (John xiv. 16). Hillel rejects all these calculations and speculations with three words *ain Mashiyaᶜh leyisrael*, "There is no Messiah for Israel" (to be expected) Sanhed. 98b-99a), to which Rashi adds: "The Holy One Himself will rule over them and he will redeem[5] them." The word *Goail*[6] appears as Redeemer many times (however in connection with dam blood as avenger), e. g., *Goail Jisraail* Isa xlix. 7, "Thus hath said the Lord, the Redeemer of Israel." The Septuagint renders Redeemer with *rysamenos*[7] (fut. aorist part. of *ryomai*[8]).

[4] חרש [5] וינאלם [6] גּאל [7] *ὁ ῥυσάμενος σε ὁ θεός* [8] *ῥυομαι*

Dr. Carus is mistaken when he says, "The Hebrew language does not possess the word 'saviour.'" The Hebrew language has several words that cover the idea according to Jewish conception, as in Is. xliii. 11, "I, I am the Lord and beside me there is no *moshiya*[9] (Saviour)." The Septuagint renders it with *sozon*.[10] The passage Habackuk iii. 13 *leyaisha et mechiᶜhekha,* which the Rev. Mr. Kampmeier seems to have overlooked is given in the Greek version *tou sozai ton christon sou,*[11] and the preceding *leyaisha* as *soterian*.[12] The same verb in Ex. xiv. 13-30, is *errhysato* from *ryomai.* The Greek translators, or rather interpreters, made some fine distinctions in the communication of ideas contained in the Hebrew words or in the context. Thus Deut. xxii. 27, where the same term *Mashiya* appears, they apply *boetheo*.[13] There can be no doubt that *Moshiya* is to denote Saviour. The words *goail* and *moshiya* are retained in the doxology in the sense of Redeemer or Saviour. Still another word containing and conveying the idea of redeeming, saving, preserving, is *padah*[14] (Is. i. 27; Ps. xxxiv. 23; Deut. xiii. 2. *Rophai,*[15] "I the Lord am thy healer," (Ex. xv. 26); "I wound and I heal," (Deut. xxxii. 39); "Heal me and I shall be healed, save me and I shall be saved (Jer. xvii. 14). Christian theology has distilled God of his essence and has instilled the *quiddity* of the Father into the only begotten son. If salvation be wrested from the Father, why not also the power and wisdom to heal? That is logic. The idea that God is Saviour stood Godfather at the birth of Judaism. God saved Israel from Egyptian bondage and brought them freedom. The sages maintain *Benissan migalu benissan attidin leyigaal* (Rosh Hashanah iib), "as Israel was redeemed in Nissan (month) so they are destined to be redeemed in Nissan." Perhaps the Messiah myth of Jesus has some connection with that opinion of our Rabbis. Jesus died and reappeared in Passover (Nissan).

The description of the millennial age in the Bible is different from what it is now after Jesus had been proclaimed as a Messiah and adored as a God. Evil will be conquered (Is. xi. 9); all ills and diseases will be healed (Ex. xxiii. 25); death shall be overcome (Is. xxv. 8); man reconciled with God (Lev. xvi. 30); no war (Micah iv. 4). Nation borrowed from nation not only words and coined them in their own mint according to their own form and

9 מושיע 10 *σώζων* 11 *τοῦ σῶσαι τὸν χριστόν σου* 12 *σωτήριαν*
13 *βοηθέω* 14 פָּדָה 15 ר׳פא

sound, but also the ideas they contained which had to undergo the same process in the mint of the mind.

No doubt that the Jews had appropriated pagan ideas concerning God, universe, and man, but they were reformed and remodeled and harmonized with the fundamental principle of the Unity of God, the first and second commandments. The incarnation idea is purely pagan, and, as expressed, for instance, in John i. 14-18, was rejected by the Jews at all times. Dr. Carus says, "When Christians speak of Christ as the Messiah they mean that the Jews ought to abandon their Messianic hopes of a restoration of Israel, and that they ought to believe in Jesus Christ as the international Saviour who by a fulfilment of the Law has abolished it." The Jews have given up those Messianic hopes long ago, and still they refuse to believe in Jesus as the *international Saviour*. The reasons are obvious. These prophets upon whose words Chrstian theology rear the Jesus Messiah pillar predict that the Messiah is sent for the sole purpose to gather all the Jews—even a single one that may be living in some forlorn hamlet—and to bring about the restoration of Israel in its pristine glory. "Who by fulfilment of the law has abolished it" is simply verbiage, phraseology not worthy to be considered. Which law or laws did he fulfil and which did he abolish, and by whose authority? Nor did Jesus assume such authority (Matt. v. 17-19). Some of the Mosaic laws bear the injunction *B'rith olam* or *ʿhuqath olam*. Fact and truth testify that not a single law was fulfilled nor did Peter and his followers abrogate the law immediately after Jesus's resurrection. They had to meet in council to consider the proposition (Acts xv. 1, 5-6). The question is open. How can a law be fulfilled by one or more persons to such a degree that it is to lose its intrinsic force? Can God himself abolish the laws of nature? Again we have to deal with an utterance of the Rabbis, "All laws will be abolished in the time of Messiah," which means that all mankind will be filled with the Spirit of God. "They will do no harm nor hurt on his mountain"; accordingly all laws, religious, ceremonial, criminal, etc. will not be necessary.

Christian theologians place Hebrew words into the Procrustean bed and stretch them to make them read as they please "that it might be fulfilled." The word *notzri* with regard to Jesus cannot be construed as Saviour because firstly *natzar* nowhere appears in the sense of saving, but means the German *bewahren, beobachten,* and secondly it refers to his birthplace, and the construction is like *Moabi*,[16] a Moabite. I am surprised that as yet it has not been

[16] מואבי

pointed out that Jesus is to be understood by *notzair* in Ex. xxxiv. 7. The word Nazarene originated from the Greek of Matt. ii. 23, "And he came and dwelt in a city called Nazareth that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene." I confess I am unable to find which prophet said so and where in the Bible this is mentioned. The Gospel writer had perhaps the word *naitzer*,[17] "a sprout," in view (Is. xi. 1). Delitzsch translates Nazareth with the Hebrew *Nezareth*,[18] an inhabitant thereof, *Notzri*, plur. *Notzrim*. In the New Testament the Greek is spelled with a zeta[19] contrary to custom which renders the sade[20] with sigma.[21] A sect of Nazarenes did not exist before the time of Jesus, but a society *Nasirites*[22] (Amos ii. 11-12.) *Minim*[23] was the term for heretics and not a special appellation for Christians (See Zunz, *Gottesdienstliche Vortr.*, p. 380).

According to Jewish commentators 1 Kings xix. 16, Is. lxi. 1 and Ps. cv. 18 denote *Einsetzung, Weihe*. Septuagint applies *chriein*.[24] Prophets were not anointed, accordingly it means also consecrated. It must be taken into consideration that all the tales concerning the illustrious men told in the Scriptures are united in Jesus. All the moral laws which the Rabbis taught long before Jesus are given as original of him, and ascribed to him. Pharaoh's command to kill all male children and the saving of Moses is unhistorically replaced by Herod. Elijah revives the dead, Elisha heals the sick, feeds a multitude with little, and so on. The golden rule was pronounced by Hillel the Old probably one hundred years before Jesus (Sabbath 31b). Measure for measure (Sanhedrin 100a), and there is not a single ethical precept in the New Testament that could not be traced to its original source in Talmud or Midrash. Jesus was neither king nor high priest and therefore not anointed, but if he felt called upon to preach the word of God to all classes of (Jewish?) people, his mission is represented as *Christos* in imitation of Is. lxi. 1, "The spirit of the Lord is upon me because the Lord *masha^{c}h* hath anointed (consecrated) me to announce good tidings unto the meek; he hath sent me to bind up the broken-hearted to proclaim liberty to captives," etc.

Meshiya^{c}h Jehovah, Lam. iv. 20 (also omitted by Mr. Kampmeier) rendered by the Septuagint as *Christos Kyrios*—both words in the Nom., *der Gottgesalbte*—bear out clearly that no such person as Jesus could be understood by this designation.

[17] נֵצֶר [18] נָצְרָת [19] ζ *Nαζαρέτ* [20] צ [21] Σ [22] נזר Plur. nesirim
[23] מינים [24] *χρίειν*

RUSSIAN UNIVERSITIES.

BY C. R.

THE history of the last fifty years in Russia reveals the fact that from an Eastern and despotic state, Russia is becoming more and more a European one. Her institutions are in process of being remolded into the likeness of foreign models. And yet this reaction in favor of liberal forms has by no means prevented the maintenance of genuine Russian customs, nor has it been continued without frequent interruptions by reason of reactions along nationalistic lines. The institutions of higher learning have been particularly subject to foreign influence from the fact that only a century before this period of change, at the founding of the first university in Moscow in 1755, the chairs in all the faculties had to be filled with foreign scholars, there being no native professors available. And although this foreign element was gradually removed as Russian university graduates became more numerous, yet in 1810 in the six universities then existing only one half of the professors were giving their lectures in the Russian tongue. This fact of the professors being unable to speak with fluency the language of their hearers led to a unique complication. The professors were restricted to three languages, German, French, and Latin, while the students were required to have taken a three years course in these languages before entering the university, the gymnasium being founded for this specific purpose, a preparatory school distinct from the lyceum.

However, an offset to this foreign element in the teaching had been the wholly Russian character of the administration of the universities at the time of their founding. A curator of military qualifications rather then academic experience was usually chosen by the Imperial Cabinet to have supervision of all university affairs, nomination of professors, choice of texts, even the very spirit and matter of the lectures delivered. Maxime Kovalevsky, formerly professor of law in Moscow, is authority for the statement that the chair of

philosophy in Kharkov University was given to a police officer by special request of the curator, and he adds, "No wonder if among the immediate reforms recommended by the professors was the breaking of the chain which fettered the progress of learning to the prejudice and gross ignorance of this sort of Russian pasha." The very flagrancy of these injustices against the Russian youth aroused several German professors in 1820 to resign in protest; only, however, to have their places filled by incompetent persons. Here, then, in the university body politic was a battle ground where strove the brutal powers of despotism with the vital forces of a new life intellectual, Western, potentially free.

Nicholas I in 1835 made large promise of appreciating the university situation and bringing redress. He named a committee to readjust matters between the government and the universities and occasionally participated in the work himself. After investigation the committee recommended the creation of a portfolio of Public Instruction in the Cabinet. The subsequent adoption of this plan by the Czar meant, after the manner peculiar in Russian cabinet control, merely the placing of one more irresponsible power over the university. Another measure of Nicholas I, the limitation of the number of university students by official decree, was part of a larger plan of his predecessor, Peter the Great, to control the numerical strength of the different classes into which he had divided society. This limitation came to mean in the university that only men were admitted who by their position were fitted to enter the Civil Service. Scholarship was a matter of indifference.

The cultivation of this Asiatic type of civilization in the university and without, continued till 1858. In that year the close of the Crimean War brought a rude and thorough awakening from Asiatic dreams. The Czar had not set up "a new Pan-Slavonic empire with his capital in Jerusalem," the Turk was still in Europe, while the standard of civilization in Western Europe was ever advancing. After these revelations and as a result of them came a time of large organic re-construction in Russia and the period of Western European imitation was commenced. By a statute of 1863 the university was remodeled after the German or French plan. Briefly outlined the administration was this: The council composed of the professors of all the faculties, had power to appoint to a chair any candidate who had been elected by the faculty to which he is to belong; twice chosen by these elective bodies he wants only the nomination on the part of the Minister of Public Instruction to enjoy all the privileges of his office. Moreover each faculty has the

right to elect its president or dean and altogether at a meeting of the council, and by ballot, a rector from among them. Subordinate officers and a disciplinary tribunal are equally at the nomination of the council. By the same statute the salaries of the professors were fixed independent of the students' fees, and the restriction of the number of students was removed. As to the different faculties, they were four in number as before, History and Philology, Natural Philosophy and Mathematics, Law, Medicine,—Theology still remained under the special charge of the Holy Synod. But the spirit of the instruction changed following Western methods in research. In Philosophy, Experimental Psychology, Comparative State Law, and Logic received greater attention, Economics were no longer excluded in the study of Law, and the value of the study of Natural Sciences was enhanced. The Theology taught to students in all faculties became less dogmatic in its opposition to the evidences of science and studies in comparative religion.

It will be seen that by this statute the university was almost independent of official interference. This freedom coming to the university after a century of repression changed it from a college of Government servants and gave it as great an attraction to the wealthy man of scientific interests as to the poor youth who felt that, under the new order, an education offered him opportunity for advancement. The result was a healthy mingling of all ranks of society and a breaking through the class distinctions of the preceding regime. Moral, social, and political problems were here treated in the light of every man's prejudices. Outside the lecture room the autonomy of the university was coming to mean that public thought was guided more by knowledge and scientific philosophy than by the biased utterances of the powers that were. For in a place like Moscow where there was no large influential body of courtiers and officials, a group of literary men and scientists belonging to an autonomous university faculty, became the center from which "the daily press, the monthly magazines, the clubs and the salons were pleased to borrow their leading opinions."

Unfortunately while this intellectual movement was gathering strength in the exercise of its freedom, and its influences were beginning to extend deeper down into Russian society, at the same time it was calling into play those opposition forces which soon embodied in the Slavophil or Old Russian party, were to be triumphant in the Czar's Cabinet. These Slavophils held that progress should follow nationalistic, rather than Western lines. In serious minds it gave rise to a deep and conscientious study of national his-

tory, literature, and mythology, though in the frivolous it was mere rhetorical fervor.

On the other hand there were among the Slavophils men like Pobedonotzeff who were attributing the death of Alexander II at an assassin's hand to the evil effects of the new scientific studies. And undoubtedly the extreme attitude of the students on certain political questions had given force to such a charge. For at this time when by every one acquainted with the industrial conditions, there was felt to be the greatest need for skilled Russian artisans, (and for this reason mainly the schools and universities were being more liberally equipped) these young college men and women, instead of qualifying for industrial life as supposed, were in reality dabbling in sociological problems and preparing to advocate gigantic reconstructions of Russian society. Naturally the government was alarmed and many moderate thinking men were coming to view with disfavor the leading ideas of the period of reform. This growing change in court sentiment did not, however, prevent the professors from continuing to express these same ideas openly in their lectures as occasion arose, and herein, Kovalevsky says, lay the reason why the reactionary party, triumphant in the cabinet, refused further to sanction the existence of university bodies outside the control of government censorship.

By 1884 the elective system was done away with, the council lost its power in all but name, the curator was again supreme regulating the attendance of the students at lectures, and scrutinizing the teaching of the professors. The more independent of the professors were forced to resign, while their colleagues, thinking that all theories were only good to bring them into trouble, carefully eliminated from their lectures anything but the statement of facts, and, "to calm the suspicions of the government, printed some innocent textbooks, the reading of which from the chair became thenceforth their chief occupation." Inevitably their classes were reduced; the professors were discredited in the eyes of the students.

Moreover, the new regulations hampered the students themselves as much as the professors, for the former were now forbidden by law to form societies or hold meetings to discuss college affairs. So it happened that the students, deprived of the guidance of their professors, their college interests quashed, turned with bitter zeal to the working out of their own theories and more than ever interested themselves in the people's problems. Soon a good understanding began to manifest itself between the students and certain of the lower

classes of Russian society. Such a union Russian bureaucracy beheld with alarm.

Accordingly, in the years following 1884 the government took still more severe measures of repression. Spies were placed everywhere in the different student communities. More and more the best interests of culture were overridden by officials who were endeavoring to get a grip on the situation by the use of mere blind force. In 1889 Pobedonotzeff, Minister of the Interior, organized a disciplinary battalion for the students from among the gendarmes. It was this resort to the police in preserving order in the universities that exasperated the students more than any preceding act of repression and finally resulted in the student riots.

The account of one of these struggles between the students and soldiers will serve to show their general character. Three or four years ago the St. Petersburg students at their anniversary meeting whistled at the entrance of one professor and applauded another—a thing likely to happen in any university. But the Dean sent for the police who brutally assailed the students as they left the building in a crowd, and refused to allow them to disperse until they broke through the ranks and fought their way along the streets of the city. Most of them succeeded in keeping together till they reached the Neva bridge, where the soldiers again attacked them riding among them and slashing mercilessly into the crowd with their lead-weighted whips. Nineteen of their number were killed in this wretched manner.

When the news of this butchery was received in other universities the men refused to attend lectures, and the university towns of Kieff, Kharkov, and Moscow were brought into a state of siege. Hundreds of arrests followed and a regulation was published announcing that a trial of those implicated in the disorders would be before a special committee of the ministers whose departments were concerned, the decisions of which committee were to be valid without any further imperial sanction. The affair was settled in this way. Military service for terms of two or three years in outlying military posts was the penalty in most cases; the men being removed secretly to their unknown destinations. Several refused to take the soldier's oath of allegiance to the Czar and were sentenced to death by court martial.

At this point an incident that had occurred on the night of the St. Petersburg disorders was to effect a short respite for the students. The Empress Dowager had passed in her carriage during a lull in the struggle on the Neva bridge, and the students gave her a hearty

cheer. This act of loyalty was a revelation to the Empress and so impressed her that she persuaded her son Nicholas II to try less harsh measures with these enthusiastic young subjects, the result being that Vannofsky, Minister of War, was entrusted with power to make full inquiry into their demands. The old soldier was fair in his views and generous in his dealings, winning the respect of the students. He encouraged them to discussion with him, he chose as his collaborators men in their esteem, and even gave permission to form student corporations. But here ended the "regime paternal" of Vannofsky.

The students immediately made use of their regained privilege of meeting to formulate demands for the restoration of their banished fellows. Vannofsky was estranged. He looked upon them no longer as his protegées but as impertinent schoolboys. Added to this aggressiveness on the part of the students, came the sudden withdrawal of the Czar's support, and Vannofsky, as much from panic as anger, closed his report with the recommendation of measures more severe than those of 1889. This brings the struggle to the years 1903 and 1904, and the question still was the unsolved one of the Czar's recourse to the military rule of the gendarmes in the university.

It would seem, that, if history were again to move on, some new element must presently enter into the situation, as had happened in the days of Alexander II before he undertook reform. The two periods are similar in some regards, for now as then the old ambitions for extensions to the East involved the Russian nation in a struggle there. Again the Russian armies returned home, broken, defeated, and as before the Czar's government, criticized and blamed on all hands, is humbled to the point of such deep self-searching as resulted in a willingness to undertake some measure at least of reform. But with the sounds of the half lawless pleadings of the downtrodden masses again making themselves heard above the failing sounds of war, and in this solemn moment of defeat, will not the Czar and his ministers search out the whole truth of demoralized Russia? "Not by bread alone," not by the mere machinery of freedom will the people's need be met and the nations strength restored, "but by every word" of knowledge and enlightening truth from literature and science will the nation live. And so at this season we dare hope for the final unfettering of Russia's educational institutions and for a generous fostering of the intellectual resources of her people.

MISCELLANEOUS.

BHIKKU ANANDA METTEYA.

A new copy of *Buddhism* has just reached us. It is an illustrated review which is published in the interest of Buddhism by the International Buddhist Society under the editorial supervision of the Bhikku Ananda Metteya. The present number contains several articles of importance, among them an article by Mrs. C. A. F. Rhys Davids on "The Value of Life in Buddhism," another on "Buddhism and Theism"; another on "The Cycle of Transmigration"; "The Path of Peace," by H. Dharmapala. The editor supplies an article on Buddhist "Propaganda" and also one on "Mental Culture" and further a controversy with Mrs. Rhys Davids on the meaning of Nirvana. Among things of popular interest we mention translations of Buddhist tales, the pretty story of Prince Dighavu being illustrated with a Burmese colored print. The tale is interesting since it has its parallel in Teutonic folklore which has been worked into the Scandinavian epic of Frithiof. A number of Buddhist parables taken from the Dhammapada commentaries have been translated and will be continued.

As to the editor himself we will state that he has returned to England where he proposes to make an effective propaganda for Buddhism. It is perhaps a symptom of the times that the *Christian Commonwealth,* a prominent English periodical devoted to the interests of Christianity publishes an interview with him, which is free from all bitterness as was customary with missionaries in former days when speaking of other religions. We publish part of this interview which appeared in the *Christian Commonwealth* of May 13, 1908. There it is stated of this Buddhist monk that "he was born in London, of Scotch parentage, thirty-six years ago, received a liberal education, and followed for a time the profession of analytical chemist, under the direction of Dr. Bernard Dyer, of Great Tower Street, E.C. He seceded from orthodox Christianity and became a believer in Buddhism through reading Sir Edwin Arnold's *Light of Asia,* after a brief period of Agnosticism. In 1899 he went to Ceylon in search of health; in December, 1901, entered one of the Burmese Buddhist monasteries; and received full ordination as a Bhikku, or mendicant monk, in May, 1902."

As to the attitude of Buddhism towards Christianity Ananda Metteya answers as follows: "As far as I can gather, the position of the New Theology with which one has now more particularly to deal, is that the proof of Christianity, so to speak, lies not in the historicity of the Resurrection, but relates to a resurrection in the human being. Buddhism is in perfect agreement with that view. Buddhism regards all religions as being founded upon some very great spiritual experiences of their founders or teachers."

Concerning the highest existence he denied that it was anthropomorphic, and said: "There is a highest state of existence in which individuality is merged, but this state of Nirvana does not imply annihilation, as that term is commonly used."

He further described the Buddhist view of immortality thus: "There is immediate re-birth. In any one world we see only two kingdoms having life, the animal and the human. The Buddhist says there are six, and begins at the bottom with the hells, or places of punishment; the ghost world; the animal; the human; the Assouras, a curious sort of beings with powers greater than human beings; and the next, the highest kingdom of all."

It will be noted that here Ananda Metteya does not speak in the first person, but introduces his views about the six worlds by saying "The Buddhist says," which we take to be an indication that he has not made this rather mythological statement his own. We at least have always considered the belief in the sixth sense as belonging to Buddhist mythology, not to Buddhist doctrine. We conclude with the following passage of this interview: "The main difficulty in presenting a clear statement of Buddhism to Englishmen lies in terminology, a fact recognized and admitted by the Bhikku. 'Sin' and 'suffering,' for example, mean something entirely different in Buddhism to what they have come to be regarded in the Occidental conception. He, however, told me that he is trying to cope with this difficulty and compile a pamphlet which will explain to the Western world the tenets of Buddhism, freed from Oriental expressions."

THE SPIRIT'S CALL.

BY SINCLAIR LEWIS.

Far and faint as the echo's plaint
  That loves in an exquisite dream to dwell
  In the pearl-fay's delicate frescoed shell,
Recalling the roar of a water-fall,
Recalling the sea-waves that foam and fall;
  And subtle as powder-scent, that clings
  In banners, hinting of dying kings;
Such is the Spirit's faltering call.

Harsh and loud is the bellowing crowd
  That clangs in a turmoil on the street.
  The Spirit's whispering, softly sweet
As the distant note of an autumn horn,
As a shadowy elfin autumn horn,
  Is lost in the clamour of the throng;
  But listen! It echoes the cosmic song;
And so shall the spirit life be born.

BOOK REVIEWS AND NOTES.

VITALITY, FASTING AND NUTRITION. By *Hereward Carrington*. New York: Rebman Company, 1908. Pp. 648. Price, $5.00

This book is interesting for many reasons, but it will scarcely meet with an endorsement from professional biologists or scientists in general. What-

ever careful observations and good comments it may contain, the author's theories rest on a basis that can scarcely be upheld and will not stand a severe criticism. We characterize the contents in the words of the publisher's announcement as follows:

"New theories are advanced as to the nature of disease, the action of drugs and stimulants, the germ theory, the quantity of food necessary to sustain life, of cancer, insanity, pain, fatigue, sleep, death, the causation and maintenance of bodily heat and of human vitality.

"Some of the theories advanced are revolutionary in the extreme—a wide range of subjects being covered in an exceedingly interesting manner. The theories of sleep and death that are advanced are of great importance, if established—and the arguments in their favor are exceedingly strong. Most revolutionary of all, however, are the author's views on vitality and bodily heat—'neither of which come from the daily food, nor from any organic or chemical process whatever,' the author contends. The doctrine that the heat of the body and the energy of the body are derived from the daily food has been taught for so many years, and is now so universally accepted as a part of scientific knowledge, that the author's facts and arguments—apparently showing these dogmas to be false—must be of supreme importance to the scientific world as a whole, no less than to the medical man—since the law of conservation of energy is apparently overthrown, at first sight. The author shows that this is not the case, however. The recent attempts at creation of life are criticised, and altogether this is one of the most remarkable books that have been published in many years—dealing with the philosophical aspect of many scientific, and particularly medical, problems. It is of intense interest to all scientific men. It has been pronounced: 'One of the most important contributions to science since the publication of *The Origin of Species.*'"

Prof. James H. Hyslop naturally praises the book in high terms. He says:

"I am certain that, if you prove your view, there can be no scientific objection to the remoter object of psychic research. The materialistic view is so closely identified with the doctrine that life is an organic process, definitely dependent upon physical energy, that there is no presumptive leverage for a soul, which has to be treated also as a function of the organism. But if you should prove a life force, or some energy other than the physical energies relied upon by physiology to explain life, you would establish the presumption so strongly for a soul of a conscious sort that our other facts could not escape consideration for a moment...."

We fear that if the immortality of the soul can be based upon Mr. Carrington's theory, it will have to be permanently given up.

Die Schriften des Neuen Testaments. Neu übersetzt und für die Gegenwart erklärt von *Baumgarten, Bousset, Gunkel* u. a. Herausgegeben von Prof. Dr. *Johannes Weiss.* 2. Aufl. Göttingen: Vandenhoeck & Ruprecht, 1906-07. Price 14 m.

This new translation of the New Testament has been made under the editorship of Dr. Weiss by a number of German Protestant clergymen in order to make the New Testament accessible to the laity in a translation and commentary which would briefly contain the present state of Biblical scholarship and our knowledge of the text. 7000 copies have been sold, and the

second edition has been published with the large quantity of 11,000 imprints. The names of the contributors, all of them theologians of standing, some liberal but most of them belonging to the orthodox wing of the Church, are a guarantee that the translation has been done with care and also with reverence. The translation does not intend to supercede Luther's work which is intended to serve as a means of edification. The purpose of the present version is to offer as literal a translation as can be obtained, and a common concensus of opinion has been established in German circles that it serves its purpose. The book contains two stately volumes, one of 704, the other of 954 pages. The first volume contains the Three Synoptic Gospels, and the Acts of the Apostles; the second, the Epistles and the Johannine literature.

JONA. Von *Hans Schmidt.* Göttingen: Vandenhoeck & Ruprecht, 1907. Pp. 194. Price, 6 m.

This book contains an interesting exposition of the sources of the Jonah story which are to be found in pagan literature. The first chapter deals with the fish as an enemy. Heracles liberates Hesione, and Persius Andromeda, while other heroes enter fishes where they are exposed to burning fire. We find stories of a god swallowed by a monster in Babylon, and Bel Marduk conquers the dragon Tiamat.

Sometimes, however, a fish appears as a saviour. The best known illustration is the Orion legend. Many prototypes of this form of the myth are in India, and the fish symbol plays an important part in the Christian Church. The fish, however, is also the symbol of death, the sea as well as the entrails of the fish are compared to the jaws of hell, and so we find that the Jonah story is also a prototype of the descent of Christ into hell. This essay is an interesting contribution to comparative religion and contains much that will help us to trace the connection between Christiantiy and pre-Christian religions.

SUDERMANN'S DRAMEN. Von *Karl Knortz.* Halle, a. S.: Richard Nühlmann, 1908.

This essay by Karl Knortz of North Tarrytown, N. Y., was delivered as a lecture under the auspices of the Germanic Society of America. The author discusses Sudermann's dramas and condemns the tendency of this prominent exponent of modern German thought. Knortz prefers after all the classical literature of Germany and concludes his book by the following comment:

"Classical literature is smaller in compass. To spread this—especially the German—is the main task of German Americans, and it gives me the greatest satisfaction to be able to state that in its fulfilment they are vigorously and enthusiastically assisted by educated Americans. But this task includes also the duty of opposing and exterminating the injurious products of that spreading naturalistic literature in which the character and the family life of the German people have been sullied and held up to contempt."

Dr. C. C. Carter has called our attention to an error in his communication as it appears in the August number of *The Open Court.* On page 510, line 9, "Four *years* afterwards," should read, "Four *days* afterwards."

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